ZIONS HERALD

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FROM COVER TO COVER

STATEMENT OF HENRY J. CADBURY, for the Friends Committee on National Legislation, given before the Senate Armed Services Committee in Washington, D. C. on March 30, 1948.

THE SOUL AT SCHOOL, a sermon by the Rev. Clifford H. Osborne, minister of the Pleasant Street Methodist Church in Waterville, Maine.

LLOYD SCHEAR IN TRIESTE, another story from our traveling correspondent.

THINK ON THESE THINGS, a sermon by the Rev. R. G. Morris, minister of Calvary Methodist Church in Cincinnati, Ohio.

WHAT COUNTS IS PEOPLE, says the Rev. John G. Ramsay, community relations direction of the C. I. O. organizing committee and a director of the Laymen's Movement, in an article reprinted from the *Christian Layman.*

READERS WRITE

Negro Methodists

In the May 12th issue, just at hand, Brother E. Kendall Scouten writes with considerable assurance on Negro Methodists. I wish to ask him how many Negroes he has in his church and what methods he has found successful in winning Negroes to Christ? Does he know that in the Western Jurisdiction, where there is no segregation of any kind, the Negroes simply ignore the church?

During the war, when tens of thousands of Negroes came to our section, I never saw even one Negro in one of the existing churches. It is not the Central Jurisdiction which keeps the Negro away. He says: "The price we paid for unity . . . was high." Before union we had Negro churches and annual conferences. Why was adding a jurisdiction a high price?

The General Conference just held was a great exhibit of racial unity. If we had no Negro annual conferences, how many delegates would the Negroes have had in the General Conference? If we had no Central Jurisdiction how many Negro bishops would we have? I think Brother Scouten will have to scout around a little more before he finds the real reasons why so many Negroes are not choosing the Christian way of life.

(Rev.) Frank Herron Smith,
Berkeley, California.

Minister and Labor

In the Episcopal Address of the General Conference, under the section on "The Church and the Worker," the following statement appears: "Is there no obligation upon the part of Christianity to carry the religion of Jesus to the workers of the world that the worker may himself think of the Christ as Lord and Master? Let us suppose that The Methodist Church has definitely resolved to do this thing and has determined to recruit each year fifty of its finest youth to contribute to this high end."

Brethren, this should be done! My contention is that there are offices in the largest business concerns and factories in America already set up through which the ministry might well function. It is the Personnel Office. The church should endeavor, with the consent of both management and labor, to take over the functioning of that office and use it independently as a wise and democratic moral guide for both management and labor. If the church would finance such an enterprise, so much the better. Such a procedure would tend to make it more acceptable to those concerned.

Let the church do the work of the personnel department, such as hiring and releasing employees, handling complaints, helping with personnel problems at the mill and in the home, selling insurance for unemployment, hospitalization and pensions, smoothing out labor-management relations, and untangling labor union problems. Let it function to guard safety devices and to promote the best possible working conditions. There is a wide field here in the handling of personnel. And who could better do this work than a trained servant of Jesus Christ?

Such a leader would have to be well paid, at least as well as the highest grade of worker or as high as a management leader, for his work would entail great responsibility. I would not, however, limit the minister's work to the items already mentioned.

In some state prisons there are chaplains. They control not only the personnel work of the prison but also conduct worship services and religious, life-related instruction courses. This type of work is also needed in the mill. It would not hurt any business concern to pause for an hour a week for religious services given by the man who is nearest the heart of their own daily living and who is loved by all the members of the company concerned. I venture the opinion that this worship service would be well attended by both management and labor. The personnel work of this type would represent to these men a church at work in the world — a friendly church, a church that would rather help than hinder the workings of both management and labor. There should be only one Protestant leader, but there should also be room for the effective functioning of Catholic and Jewish faiths along the s lines. Self-effacing leadership is necessar

Won't some Christian leader, high u management somewhere in America, put idea to the test, for the glory of God? I s these words from an experience of about years as assistant personnel manager in a employing approximately four hundred and women, most of whom were not at ing a church of any faith, according to information I had about them. I speak, as an ordained Methodist minister of tw six years' standing.

(Rev.) Albert W. Jacks
Rockville,

Age and Wisdom

The Rev. James E. Wagner's letter i May 19th issue was refreshing. It is se that the fallacy of salary equalization clearly pointed up. It is evident fro reply that the experience of age an clarity of wisdom has spoken. God that free enterprise should vanish eith the Christian democracy or the Ch church.

(Rev.) G. Albert Hic
Lynn,

Arabs In Maine

At the recent meeting of the Main nual Conference of The Methodist C held at Pratt Memorial Church in Roc the conference voted down a resoluti fered by Mr. Eldridge E. Brewster fa the unsettled State of New Israel. The tion read like this: "In view of the ab be declared State of Israel, we memb the Annual Conference of The Me Church in Maine call upon our Preside Government of the United States to rec the new State of Israel."

Hardly had Mr. Brewster finished his resolution than the Rev. Shibly D. jumped to his feet, objecting to the tion after it has been seconded. Bishop O. Hartman graciously consented to M ouf's addressing the conference in opp to the motion. Mr. Malouf's remarks met with applause from the crowded tuary of the church. Then followed a by the Rev. Herbert F. Aldrich to ta motion. The motion was carried by majority to the extent of unanimous a

The action of the Maine Confere The Methodist Church is an indicat the general trend of the true America ple toward justice and righteousness. as the good-hearted American people stand the truth and hear the just Aral of view, they turn to the right. The demn aggression, for the action of th ists is an aggression worse than that Nazis. This conclusion I have arri from my extensive talks and debates Palestine problem throughout the K

(Continued on page 522)

Statement Of Henry J. Cadbury

Before The Senate Armed Services Committee

y name is Henry J. Cadbury, 7 Buckingham Place, bridge, Massachusetts. I am professor of New Testa- at Harvard University and chairman of the Amer- Friends Service Committee. I am speaking today, ever, on behalf of the Friends Committee on National slation, a committee of the Religious Society of nds (Quakers), and in the light of our own experience. vish to say a few words against the recommendation passage of UMT and or the revival of the draft. As ducator I share the prevailing criticisms of conscrip- on educational grounds. As a Christian I share the l objections so widespread among churchmen.

e policy which the administration has proposed is g recommended today for one major purpose — to ent war. It is avowedly connected with our fear of ia or communist expansion. It is actually supposed the increase of our already preponderant force will a deterrent effect in the immediate future.

hile this reasoning sounds persuasive, history is ist it. Nearly all wars have been preceded by some act ded to be a preventive show of force. Such an act also accelerate the coming of war. Even if it should temporarily to work in the sense in which an angry is temporarily cowed rather than persuaded, the ple is likely to break out again, perhaps in more de- s ways, and to store up worse dangers for the future. far as our objection is to ideas as well as to acts, we recognize that force has limited relation to the ging of minds. Some ideologies fatten on the results ar. They can penetrate barbed wire and other fences; sometimes prosper most when resisted by force.

m persuaded that there is a more excellent way. It ves the abandonment of much traditional statecraft. uppose that the only alternative to our present policy d be appeasement is to assume a false dilemma. As tter of fact, nearly every reliance upon power politics ually merely a choice between two kinds of appease- ; for alliance against one party involves appeasement n ally. There is a third way. Plato knew it. Gandhi a name for it, and he practiced it. It is more creative, honorable, more sacrificial than either cowardly sur- er or than seemingly successful force. Nor is it re- from responsibility into isolation. It is partcipation orld affairs with a leadership that is both humble and erful, both peaceable and courageous. In the critical tion of our time, revolutionary courage is needed to t on an unprecendented scale such a new technique. e world in which we live is a difficult one in which to ate. We tend to forget how many of our troubles out of war itself. The world wars of the past years done great material damage. They have dislocated stry and lives. Wars have warped, through hunger hatred, the minds of men. America has come out the injured. Instead of finding in all this disaster a chal- that we should contribute help and healing without we have concentrated our thought on the disturbing vior of our former ally.

nerica's chance for moral leadership is becoming dissipated by our engaging in power politics. The present proposal for universal military training and selective service is one more of the series of moves and countermoves. If this process continues, it will be increasingly serious. Therefore, before it goes further, it should stop.

The alternative to the President's proposal is neither appeasement nor isolationism. It will not be implemented easily or cheaply. Above all, it will require skill and great restraint. That is partly just because we are so powerful. Even our friends in Europe fear us, and the removal of the fear of us is the first requisite for American service.

The committee of which I am chairman has experimented for thirty years in just such difficult service. We have limited ourselves mainly to areas of conflict. We have operated on both sides of a war; and even when our relief has been extended to one side, its non-partisan character has been recognized. We have tried it between whites and Negroes, between Moslems and Hindus, between fascists and communists, between Jews and anti-Semites. I have no doubt our successful experience could be multiplied many times by a nation that was ready to overcome suspicion and fear by open and unilateral acts of goodwill.

We Quakers do not despair of any group. We sometimes find people slow to trust us, and even cantankerous. But there is often a reason for that which time can remove. When we are more eager to do good ourselves than to suppress evil in others, when we try more to understand men than to bend them to our will, we find that we meet an extraordinary response. This is true in Europe and Asia. It is true as well in America, as shown both by those whom we serve and by the multitudes who assist us and who share our ideals. We know there are many Americans who prefer this course and who believe our country should go much further in this direction.

Therefore, in asking that our government drop this rearmament proposal now for another policy, we are not asking the impossible or impractical. The wiser policy will involve many measures, not all of them within the jurisdiction of this particualr committee, and requiring the support not of government alone but of a disciplined citizenry. They may well include unremitting effort at face to face negotiation on the highest level. They should include avoidance, at least on our side, of self-righteous verbal recrimination which has never yet converted a sinner. They should include adherence to international cooperation not only in letter but in spirit. We should welcome every opportunity for what the Russians call cultural relations, and we should support the non-political programs attached to the United Nations — those for trade, for food and agriculture, for health, for refugees and displaced persons, and for children — with an enthusiasm commensurate to our strength and to our professed love for cooperation and friendship.

Suppose the United States undertook a four-year intensive plan for peace and put comparable manpower resources and determination into such a program — comparable to that which is now proposed for rearmament. In the brief compass of this testimony one can mention only

four of the major areas of endeavor among the many things which should be undertaken — revitalizing the United Nations, firm international control over all armaments, a genuine program of relief and recovery divorced from military intervention, and an intensive effort for healing and reconciliation both on the governmental level and on the private organizational and individual level.

I am not a political scientist, and I do not undertake to lay down in final detail how an *effective world government* should be set up. But I do believe there is wisdom enough, if it could be brought to bear upon this number one political problem, and if there were sufficient will in the United States and in the world to insist that progress be made upon it.

Certainly the United Nations should be given the power of law over armaments to prevent any nation from using armaments that threaten other nations, with provisions for inspection, policing, and enforcement upon individual violators. In spite of our many and deep differences, we and Russia have two things in common — a desire to survive, and a desire not to have outside interference with our internal affairs. Nothing that we can honorably do should be left undone in an attempt to secure at least a limited agreement for the extension of government and law.

The present set-up allows Russia to arm and to pick her time for possible military action. Who can say, until it has been tried, that Russia would say "No" if she had a chance to choose between a soundly workable plan with security for herself and the present race in armaments which seriously threatens to plunge both countries not only into bankruptcy but into war?

Second, there is no easy answer to the *control and reduction of armaments.* But why should not the United States call for a special session of the United Nations Assembly, to be called this summer, to begin work on the control of all armaments, both atomic and conventional, and begin intensive preparation for that meeting now? Or it might be taken up in the Little Assembly, or a special conference called for that purpose. Russia's basic reactions are probably due now to two main drives — one is and the other the will to power. Control of armamen one of the essential steps in getting at either.

We should not be afraid of communism as an idea like to think that we have a better idea. We are afra communism backed with military weapons, and Rus afraid of capitalism backed with atomic weapons. present tragic cycle must be reversed, and we must our security through law instead of security through petitive armament.

Third, while we have been generous since the wa have certainly not been sacrificial in helping a wa world back on its feet again. Our total expenditun direct relief and rehabilitation in the three years sin war are probably less than our appropriations in Congress will be for armaments. Add to this the lo Britain, our underwriting of the World Bank an International Monetary Fund, and all these func dwarfed by our military expenditures for what w scribed by Secretary Marshall as a "hollow shell." pose we added this year to the European Recover gram now under final consideration in Congress this the three or four billion dollars that is being pr now for increase in American armaments. Just sp money will insure neither peace nor prosperity, bu an index of where we put our faith and trust. If w deeply and genuinely concerned about other peop would be seeking to feed and house them, help th store a healthy economy, and lay the foundation for ocratic society.

Forth, what the world needs most is not more more weapons of mass extermination and mutual It needs the healing touch of faith and trust, wor deeds of *reconciliation,* building bridges and w mutual helpfulness.

We must be prepared for rebuffs and difficulties. a nation our moral responsibilities are much great those of other countries because of our greater pri This means that we must go much more than h must be more than twice as zealous. If we take co our faith and sense of duty, we shall overcome ou

The Soul At School

CLIFFORD H. OSBORNE

Under the eaves of a school building high up in the Swiss Alps is this legend:

"A schoolhouse am I men built on this ground:
But a grander God built here: look around!"

Certain it is that this world is a schoolhouse of wonderful proportions and variety, but what goes on in the schoolhouse is more important. It is life itself as lived on this earth which is our schooling. If we are here to learn something, our being here makes sense; if not, life has no meaning. There are few things on which the great religions agree, and this is one: that life on earth is an education. But what are we here to learn?

Curriculum

Christianity teaches that in order to be made perfect Man even the Son of God himself had something to learn, and that we ourselves must in turn learn similar lessons, keeping our attention constantly upon him as our

What are the lessons? What is the curriculum are lessons in character and personality; the cur is one of conduct. Such lessons are more difficult to late than languages, science and mathematics. T deeper, they take more of a person to master the accounts for the rugged experiences of this life. problems, for its unanswerable questions.

Man has to learn intelligence and fortitude, an is one unit in life's schooling which teaches both. fact that as long as he lives in this world man mus and overcome the natural forces and obstacles ab He must fight the climate and the weather, heat a winds and waves, fire and flood, mountain an beasts, insects and bacteria — just in order to st He must wrestle with raw materials in order

self, feed himself, and clothe himself. Then, in order nprove what he finds here, and master nature's mar- us energies that civilization may be advanced, he must inue to wrestle nature in scientific research and in- rial processes. Now, in all of this wrestling with na- forces, and obstacles, man gets hurt; he gets killed — s the price paid for learning how to be intelligent, to endure with fortitude.

an is here, also, to learn self-control, and in life's cur- um he learns to do it by turning his attention to him- and wrestling with the forces he finds within — his ical appetites, his desires, wants and impulses. It is ard a lesson to learn that very many people simply out of the course!

Lessons To Be Learned

ere is a whole set of lessons to be learned in associa- with other people — in the family, the school, the t, the club, the place of daily work. Those lessons in- e tolerance, fellowship, loyalty, brotherliness, love, for- ness. They never can be mastered in isolation, from s. They can only be learned in the give and take, h and tumble of human association, and in that pro- people get hurt; hearts are broken, homes are broken, there are class, race, industrial, political and interna- l conflicts with their misery, wounds and death. But is no other way by which the lessons can be learned. ere is another set of lessons to be learned out of suf- g, sickness, adversity, loss and failure. They include age, patience, sacrifice, faith, humility, hope and re- e upon God. How else, other than by undergoing experiences are those lessons to be grasped? "Jesus ed," runs our first passage. It continues: "by all he red, how to obey." Then how can we escape? John s, the poet who died young from ill-health, realized in his famous remark that "this world is a vale of making." He meant this world of suffering and ad- y.

d it is just here that we obtain an answer as to why are unanswered questions about the evil in the l, about its undeserved suffering. It is our very ignor- of these answers that teaches us patience, faith, hope, lity, and reliance upon God. It is because of life's tainties that we master those difficult lessons. For knew why everything is, if we could foresee the e, there would be no urge to do anything but to sit and do nothing. What would happen to the foot- eam if it knew beyond doubt that it was going to a certain series of games? It would not half try to What would happen to such a team if it knew be- doubt that it was going to lose the series? The same ! It would not, it could not, try. Gone would be the t assault, the desperate dash. The finest traits of hu- nature would never get a chance to reveal themselves. *nust not* know the future if we are to remain men!

s because life's lessons have to do with character and nality and conduct that the curriculum in the school e is so rugged — they could be learned in no other To "come unto a perfect Man, unto the measure of ature of the fulness of Christ," to learn how to be a f God — this can only mean a tough training, for is to be produced is something capable of enduring throughout eternity. The diploma for which we are working is neither paper, parchment nor sheepskin. It is a new self!

Examinations

There are tests and examinations in the school of life. Every temptation is a test to see what we've learned of divine sonship. The crises of life are examination times: the crises of joy and pain, loss and gain; sudden shifts of circumstances, of location, of human relationships. These important experiences do not *make* us what we are, they simply *reveal* us for what we are; they indicate our true grade in the school of life. Only too often some trial or temptation shows us up badly, and we can hear the great Apostle reproaching us; "You have not so learned Christ."

If we could view these experiences in this light, as an honest test of what we are, we would not so easily fall into blaming and bewailing. In the school of life we have to do our own homework — it is utterly impossible for anybody else to do it for us — and our miserable showing under life's crises reveals that we have shirked it. There is no cribbing possible in these tests and exams!

So we grade ourselves, for there is nothing arbitrary about it. And our age in years is no indication of our progress, either. Some cover the grades much faster than others; some never seem to leave the third grade. Hence, there are young saints, and there are old reprobates!

The final exam we must all of us take, whatever tests and trials and crises we may previously have escaped. What happens if we flunk our final? Does God somewhere run a school for his retarded children? We do not know. What we do know is that there is nothing in the New Testament to suggest that we can get away with it if we neglect our earthly schooling. Somewhere, somehow, these lessons must be mastered which train human beings to live in eternal communion with God. Certainly, here is one answer to the question of some elderly folk who say: "Why am I left here? My work is done; my loved ones have gone on ahead." The extra time is an opportunity to master our lessons more thoroughly.

The Teacher

Schooldays have their discouragements; when we find ourselves facing exacting requirements, and when we have received poor grades or have completely failed. The school of life is still more exacting, and there are very few of us confronted by its demands who do not at some time fall into discouragement. We seem to struggle so long for so few results; sudden crises sweep away everything we were sure of; we fail miserably in some test, and know we have failed and that we have nobody to blame but ourselves.

Then is the time to remember our Teacher, and catch again his accents: "Learn of me." He is the Master of infinite patience seeking every opportunity to draw us on, urge us on, to further achievement. He is hidden in every heart; he beckons to us out of every situation. We have no harsh Taskmaster, but One who has gone this way before us, and better still, as the Spirit, now treads this way again with us until graduation. When we sit amid the ruins of life, or when in a passion of disgust we have thrown our books out the window, kicked over our desk, and started for the door never to return — his voice continues to whisper: "Son, try it again with Me."

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Governmental Representatives At Amsterdam

Last week the general secretariat of the World Council of Churches announced that it had declined an offer by Myron C. Taylor, our American "ambassador to the Pope," to cooperate in the forthcoming meeting of the Assembly at Amsterdam. This will be badly misinterpreted in the Roman Catholic press and we hasten to state the issue involved so that our readers will not be influenced to believe that the council has been guilty of non-cooperation.

"The churches consider," the secretariat announcement said, "that it belongs to the nature of their mission that they should *not* be identified with any secular power or policies, and believe that they serve the interests of peace best when they speak exclusively in the name of the Lord of all nations."

This is a clear statement. It recognizes the fact of the Vatican's political status, and says clearly that free churchmen cannot recognize that power anymore than they can recognize the existence of any other government when it comes to planning for the total impact of religion for the building of world peace and security.

It is unfortunate that the power for peace which the Vatican could represent is nullified by its insistence on being a state. The Vatican ought to be represented at Amsterdam and could be if it would cease its attempt to be a political entity. It is equally unfortunate that a churchman like Mr. Taylor canno used in a discussion of the relation of religion to problems of the world simply because he has allo himself to be used as a quasi-religious-politico. presence at the Vatican continues to be an affron the Protestant conscience; hence his presence congress of free churchmen becomes completel compatible.

Aid To Parochial Schools

The House Committee on Education and Lab now considering two bills designed to give $5,000 annually to parochial schools from federal tax fu

This means that 60 per cent of the annual exp of parochial schools is to be provided by federal fu The money is to be used for (1) transportatio pupils; (2) school health examinations and re health services; and (3) purchase of non-religiou structional supplies and equipment, including b

Free churchmen will most certainly not app this defiant violation of the principle of separatio church and state. The struggle to keep this cou free of these undemocratic combines of sectaria and the government must not slacken. Those favor the unification of church and state in this try deny that they seek to do so, yet with incre boldness they continue these efforts to use publi money for the support of their parochial institu The matter of bus transportation was first disapp of by free churchmen, but we finally gave in o struggle because of the sentimental stories about enfranchized little parochial school children star knee-deep in snow drifts while the public s children zoomed by in cozy school busses." The saw the increased demands for state funds to aid ochial education take the second form of appeal: wouldn't want parochial school children to go out health services and start an epidemic of whoo cough, mumps, measles, etc. simply because you row-minded people opposed state aid to paro schools for health services!" We gave in on that too. Now the third step is included and the sum amount being demanded from federal funds for port of the parochial schools is to be 60 per cent c cost.

We must demand that the two bills (HR 6600 HR 6597) be defeated at once and that the issu made clear once and for all; namely, that not penny of public tax money shall be used to suppo establishment or the maintenance of any sectaria ligious program.

Making The Headlines

is disturbing to know that official endorsement of ıl segregation makes news. *The Southern Meth- t Layman,* "published twice monthly by the Lay- 's Organization for the Preservation of the South- Methodist Church," proudly hails the fact that the ɜral conference of that denomination got an As- ıted Press notice that went all over the country ɔuncing its resolution on segregation.

ıe following resolution was termed "the outstand- accomplishment of the entire conference" by the ɔr of *The Southern Methodist Layman*:

"Whereas, by the grace of the Almighty God ıd with a heartfelt belief in the teachings of ır Lord and Saviour, Jesus Christ, we are ever indful of our obligation to all races of people d, in particular, to the Negro race for its spirit- l betterment and for our leadership of these ople toward Christ within their own race struc- re; and

"Whereas, the Almighty God saw fit, in His finite wisdom, to segregate the races in the be- nning and we earnestly believe that the will of ɔd be best served by the continuation of the tal segregation of the black and white races:

"Now, therefore, be it resolved, that the Gen- al Conference of the Southern Methodist urch, in full congress assembled, in Columbia, uth Carolina on May 11, 1948, is unalterably posed to any teaching tending toward the elim- ation of said segregation; is unconditionally in vor of the continuation of the total segregation the black and white races in the implicit belief at any elimination thereof would be in direct position to God's plan; and, further, that this olution be made part and parcel of the disci- ne of said Southern Methodist church."

is little wonder that the resolution made news ıghout the nation. It is a resolution which re- a distorted sense of values and a complete viola- of everything contained in the Christian gospel. ade news in the same method that a "man bites story would make news.

ıe little group of Methodists who refused to come our united Methodism has formed a separate de- ination on a very weak plank. No branch of the ch of Christ can come into being by using pious ses to defend a sociological distortion; no branch e church of Christ has ever been built on a thesis h separates people from the love of Christ; no branch of the church of Christ has ever come into being by capitalizing on provincialism or even on nationalism. The church of Jesus Christ is a universal church; it is a redemptive agent; it is a remedial force in a bad world.

We hope that the day will soon come when The Methodist Church will be Christian enough to overcome the unfortunate manifestations of malice and narrow sectarianism of the sects who have gone off by themselves. Methodists ought to be humbled by the fact that some of their disgruntled brethren have found it necessary to remove themselves from our midst. We will not unite Methodism nor Protestantism by seeking to pit one provincialism against another, nor by compromising Christian idealism to fit materialism. We will unite the children of God when the over-all program of the church commands the allegiance of men and nations who seek to follow the path to a better day and the kingdom of God.

A Valid Approach To Church Unity

Two books dealing with church unity, designed for adults, have recently come to ZIONS HERALD. One is entitled "Interchurch Cooperation" by Bishop Ivan Lee Holt; the other, "How We Got Our Denominations" by Stanley I. Stuber.* Both of them are courses of study prepared with the neat kind of organization that will command the respect of persons who want to make a scientific approach to the problem of church unity. Bishop Holt's book would command the careful respect of any adult group seeking a source for a schedule of discussion-studies on the question, and Dr. Stuber's book could well be the basis of a credit course in a leadership training program, or could be used by an adult church school class wanting to get an intellectual understanding of how to bring about union within Protestantism.

These books deserve the attention of Protestants because there is all too much "easy talk" about church unity, and too little honest study of the many factors involved in bringing the denominations together. We will not get church union on the mere expression of goodwill; nor will we achieve church union by passing resolutions in our church legislative bodies. We will get church union, however, when the people in our local churches have an intelligent basis for a spiritual movement in the direction of interchurch cooperation.

* "Interchurch Cooperation" by Ivan Lee Holt. Adult Study Course published by Abingdon-Cokesbury Press, New York. Price 25 cents. "How We Got Our Denominations" by Stanley I. Stuber. Association Press, New York. Price, $2.50.

Think On These Things

R. G. MORRIS

As the immigrant approaches the Statue of Liberty, with all of its majestic splendor, he is perhaps unaware of the inscription thereon — an inscription symbolic of everything that America ever hopes to become:

"Give me your tired, your poor,
your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, the tempest-tossed, to me:
I lift my lamp beside the golden shore."

This quotation with its implied meaning — the acceptance of all races, creeds and colors — is the principle upon which this nation was founded. America was intended then as the melting pot of races, the citadel of democracy, the home of applied Christianity.

The New Pattern

Western civilization has its source in many lands, predominantly the countries of Europe, Asia and Africa. Its language, its ideals founded in law, its religion, literature, music, arts and sciences have been taken from those of many racial backgrounds and blended harmoniously into a new pattern, the American Pattern, the American Way of Life, the American Creed.

Here we find Europe with her literature, law and political concepts; Asia with her culture and religion; Africa, with her fund of folklore and music, her people's practical skills and adaptability to new world conditions, all contributing generously and essentially to the task of building a "new nation, conceived in liberty," heterogeneous in sources but homogeneous in accomplishment, purpose and objective.

This New Pattern has been strong enough to maintain itself against all forms of military and political aggression and, after three hundred years, commands first place among the nations. This New Pattern has been Christian *enough* to maintain democracy as a method of government and it has been democratic *enough* to maintain Christianity as a way of life.

From the research document "American Dilemma" comes the following statement:

"Unity of ideals, despite diversity of culture, is the basic factor underlying American accomplishment. It is commonplace to point out the heterogeneity of the American nation and the swift succession of all sorts of changes in all its component parts, and, as it often seems, in every conceivable direction. America is truly a shock to the stranger. The bewildering impression it gives of dissimilarity throughout and of chaotic unrest is indicated by the fact that few outside observers and indeed few native Americans have been able to avoid the intellectual escape of speaking about America as paradoxical.

"Still there is a strong unity in this nation and a basic homogeneity and stability in its valuations. Americans of all national origins, classes, religions, regions, creeds and colors, have something in common—a political ethos." One cannot avoid the judgment that the *American Creed* is the cement in the structure of our nation.

Since the American Creed is the one thread of our monious existence, holding together fifty-odd diff racial groups, it behooves each American to keep cons ly before him Paul's admonition: "Whatsoever thing true; whatsoever things are honest; whatsoever thing just; whatsoever things are pure; whatsoever thing lovely; whatsoever things are of good report — if the any virtue, if there be any praise — think on these thi

Whatsoever Things Are True

Whatsoever things are true and honest involves b ing ourselves up to date and accepting the findin science with regard to racial origin. Just as science split the atom and has made other advances in di fields, so has science soundly refuted the myth of sup races from the standpoint of heredity. Anthropology logy and psychology throw even greater light upon r common ancestry and remind all of us that despite ferences in physical appearances, we are all brothers u the skin.

"Races of Mankind," a pamphlet released durin war, brought to light in content designed in the sim form the fact of common origin. A storm of protest inating from sources where the lamp of democracy weak flame, followed the release of this educational scientific dissertation. America can no longer evad truth. Facts when brought to light must constant kept before the people. Intolerance must be f through every educational, and religious method able. We need an aroused public opinion; we need structive education; we need a practical application ligion. We must always bring the truth to light exp publicly and shamefully those who refuse to accep basic American principles.

Whatsoever Things Are Just

Whatsoever things are just requires that every m given a square deal; that every religion be given the respect; that every child be given the same opport to make whatever contribution his or her abilities, developed, will allow; that nobody is bad because religion, race, color or nationality. The correct w learning to live in a truly democratic society is by de strating to our children that the act of being bor mere accident, not punishable by degradation of on zen against another.

Justice, too, must be extended in our courts. Every must be assured of fair trial by jury. It was mocker played by a Russian group in a recent parade in one communistically dominated sections of Europe. I parade, a Russian group had a gigantic, artisticall signed banner on which was the picture of a Negr had been lynched. Underneath was the caption — A ica. Can we call this mockery, though, when throug years hundreds of Negroes have been lynched in thi of ours?

The report of the President's Committee on Civil F entitled "To Secure These Rights" states: "Vital to t tegrity of the individual and to the stability of a

society is the right of each individual to freedom, to ty against illegal violence. Most Americans enjoy ight, but it is not yet secure for all. Too many of our e still live under the harrowing fear of violence or at the hands of a mob or of brutal treatment by officers. Many fear entanglement with the law, be- of the knowledge that the justice rendered in some s is not equal for all persons. In a few areas the om to move about and choose one's job is endangered tempts to hold workers in peonage or other forms of untary servitude."

The Dual System

here a dual school system is maintained, there is a ed difference in the quality between the educational rtunities for the two groups. Seventeen states, and enough, The District of Columbia, the nation's al, have segregated school systems. This difference own in buildings and facilities, length of school term, portation facilities, quality of teacher personnel, and y scales for teachers.

rtainly the public cannot tolerate practices in educa- which are in serious conflict with patterns of demo- life. By closing of the door through bigotry and idice to equality of educational opportunity, the pub- denied the manifold social and economic benefits the talented individual might otherwise contribute ociety. This inequality of opportunity in education gs to mind Sir Thomas Gray's "Full many a flower bloomed to blush unseen and waste its sweetness on desert air."

iscarriages of justice, then, are rampant and have be- a serious threat to our national well-being. It be- es each of us to think on these things which strike e very foundation of the American Way.

A Combination of Cultures

hings which are pure and lovely have evolved through mbination of cultures, racial traditions and racial tal- when these have been freely exchanged and accepted ugh merit and not upon the basis of national origin ace. This combination has made a Western culture, nctly different and original. Our music, for example, emonstrated through folk songs, spirituals, and even , has given America something that creates a bond of y and fellowship. "Home on the Range" belongs to no icular state or section. "Carry Me Back to Old Vir- a" is nostalgia, even to one who has basked in the ay climes of California. The glorious voice of Marian lerson, the crooning of Crosby, reminds us that each ouring his own into the melting pot; harmoniously, erously, when given the opportunity.

nd now finally, what are those things of good report? us go back to the first skirmish of the American Revo- on. There was Crispus Attucks, a run-a-way slave, who four others sacrificed his life for American Independ- . Call the roll at Valley Forge, New Orleans with drew Jackson in command, follow the military records World Wars I and II. Negroes, Jews, Japanese-Amer- s, Indians, and many other racial groups have borne brunt of battle in an attempt to hold for ourselves our American Creed. Yes, the report is good. A Japanese-American stated: "I would like to say that I believe most of us fought as we did because we felt that, in spite of the way we had been kicked around, America was still the land of opportunity for all of us. I know my mother sent five of her sons. Every one volunteered for combat. One was killed."

As for the American record, it is a grievous mistake to assume that there is nothing of which we might be proud. There is a great deal; enough in fact that there is hope that one day there may come into full realization the ideals of freedom and democracy and Christianity. Many gains were made during the War. Some war-time legislation has been carried over and has become peace-time law. The New York State F.E.P.C. is an example. A few other states have followed suit. Interracial churches have been established in some communities, segregated schools have been ended in cities like Trenton and Gary, and Charles S. Johnson, eminent Negro sociologist, reports that the biggest forward surge of Negroes in the mainstream of American life in the past ten years has been their movement into the ranks of organized labor.

We delight, too, in the fact that in so many cases courageous Americans have at the sacrifice of their own careers dealt with inequality of opportunity and segregation in a manner consistent with American ideals.

Liberalism, too, has gained a stronghold in a few universities. Frank Graham and others located in Southern universities, are doing an excellent job in the field of race relations. Twenty-five Negro professors are now employed in Northern mixed universities.

Some newspaper editors have taken a stand and are helping everywhere to mold public opinion, although papers must be sold to the local market to be profitable. Jonathan Daniels, Virginius Dabney, Mark Ethridge, and Lillian Smith are among those who, like the abolitionists of old, do not compromise and are heard.

Again, the Supreme Court has given important decisions, denouncing generations of practices in exclusion of the ballot for reasons of color, Jim Crow practices in travel, and differentials in salary for public school teachers.

Prayer-makers and Booty-seekers

A long time ago ships came from across the sea, bringing prayer-makers, booty-seekers, slaves, people of many different origins, to the new land of America. Even before they set foot to shore, the *pattern* was laid in a compact (The Mayflower Compact). Men like Jefferson, Lincoln, Jackson, Frederick Douglass, Thaddeus Stevens, Sumner, William Lloyd Garrison, and many others have lived and have towered above and have trampled into the earth wild seeds of fascism and hate and have kept aflame the torch of liberty.

With diversity of race, but with unity of ideal, let us go forward full realization of democracy and freedom using St. Paul's admonition to light our path:

"Whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report — if there be any virtue, if there be any praise — think on these things."

PERSONS

The Rev. George F. Durgin, a retired member of the New England Conference, passed away on May 17th at the New England Deaconess Hospital in Boston. Born in 1861 in Oxford, Me., he served churches in New Hampshire and Massachusetts until his retirement in 1925. He became vice-president of the East Maine Conference Seminary in 1912, and was elected president of Walden University two years later. In 1917 he was named secretary of the Mission Study and Stewardship Department of the Epworth League. Dr. Durgin leaves a sister, Mrs. Cora Chipman of Gray, Maine. Funeral services were held on Wednesday, May 19th, at the First Methodist Church in Dorchester, Mass. Participating in the service were the Rev. Norman Raison, the Rev. George E. Heath, the Rev. Webster Powell, and the Rev. Mr. McGinnis of the Baptist church in Dorchester. Interment was at Milton, Mass.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the period Tuesday, June 1st through Friday, June 11th, at 8:10 a. m.

June 1—The Rev. Harold R. Beede, Evangelical United Brethren Church of Somerville.

June 2—The Rev. Eason Cross, rector, St. Luke's Church, Allston.

June 3—The Rev. H. M. Schluntz, Baptist Church, Maplewood.

June 4—The Rev. Albert Sundbery, Congregational Church, Glendale.

June 7—Dr. Wesley G. Huber, ex. secy., Evan. Ass'n of New England.

June 8—The Rev. Henry E. Helms, Church of All Nations, Morgan Memorial.

June 9—The Rev. Charles W. Fisher, director of Pub. Relations of Morgan Memorial.

June 10—Dr. Chester H. Howe, Washington St. Baptist Church, Lynn.

June 11—The Rev. Gardner A. Johnson, rector, St. Peter's Church, Salem.

Approximately 140 men and boys were present at the annual Father and Son Sports Night held recently at the Community Methodist Church in Cochituate, Mass. The affair was sponsored by the men's club. Guests of the evening were Earl Torgeson, popular young first baseman of the Boston Braves and Gordon (Red) Marston of the sports staff of radio station WHDH. Mr. Marston spoke briefly of Torgeson's rise to the big leagues. "Torgy" impressed his listeners with his genuine sincerity. He delighted the youngsters with intimate glimpses into the life of a ball player and gave tips on the way to play the first base position. He then conducted a brief question and answer period and concluded with sound advice for would-be "big leaguers." The men's club activities for this year will close on June 17th when members and their wives will be entertained at Wellesley Inn.

Visiting Marblehead, Mass., after an absence of many years, the Rev. William B. Van Valkenburgh, pastor of St. Stephen's Methodist Church in Marblehead thirty-eight years ago, was amazed at the changes in the town since his departure. Now living in Mississippi, the former pastor came to Boston for the Methodist General Conference. Almost the only thing that Mr. Van Valkenburgh recognized was the $2,500 Moehler pipe organ which was procured for the church during his pastorate in Marblehead, and which is still serving St. Stephen's. He remarked that the first five dollars toward the purchase of this organ had been contributed by Gardner Hathaway, and that Andrew Carnegie had contributed substantially toward the remainder of the cost.

A conference sponsored by the Massachusetts Council of Churches Committee on the United Church Canvass is being held on Wednesday, June 2nd, at Old South Church, Copley Square, Boston. The program is from 6:00 to 9:00 p.m., and includes a dinner, an address by Howard W. Selby on "The Greatest Institution in the World—the Church," a sound film on "The United Church Canvass in Our Town," an explanation of "Publicity Techniques," by Charles E. Downing, and a general discussion led by the Rev. W. Henry Shillington. Mr. Shillington is the chairman of the Committee on the United Church Canvass; Mr. Downing is manager of public relations of the Eastern Gas and Fuel Associates; and Mr. Selby is general manager of the United Farmers of New England.

Lillie B. Mathewson

Miss Lillie B. Mathewson, former school teacher and active member of the Faulkner Methodist Church in Malden, Mass., passed away on May 13th, following a two weeks' illness. Born in Barton, Vt., in 1862, the daughter of the late Azro Buck and Amelia (Sias) Mathewson, the deceased was a graduate of Wesleyan University in Middletown, Conn., and was a member of Phi Beta Kappa. After teaching at Santiago College in Chile, South America, for four years, Miss Mathewson returned to Vermont where, for five years, she filled a teaching position at Lyndon Institute in Lyndon. An active member of her community and church, Miss Mathewson was for many years treasurer of the Board of Trustees of Faulkner Church and a member of the official board of the church. She also held the office of benevolence treasurer at Faulkner until three years ago. Miss Mathewson was a member of the Malden College Club, the New Century Club, the University Women's Association, and Minutemen Chapter of the D. A. R.

Miss Mathewson is survived by her niece, Mrs. Sylvanus Clark of Malden; one nephew, Samuel A. Mathewson, of New York City; and two cousins, Mrs. Ida Ba[illegible] Roslindale, Mass., and Mrs. Idella Hor[illegible] of Hyde Park, Mass. Miss Mathe[illegible] grand-father, Solomon Sias had mu[illegible] do with the beginning of ZIONS HERALD [illegible] than a hundred years ago.

Funeral services for Miss Mathewson [illegible] held on Saturday, May 15th, at the [illegible] Funeral Home. The officiating minist[illegible] the Rev. Mont M. Thornburg, pastor [illegible] Millbury Methodist church and former [illegible] of Faulkner Methodist church. Interme[illegible] in Barton, Vt., on May 16th.

The World Conference for Mora[illegible] Spiritual Support of the United Natio[illegible] be held at Town Hall in New York [illegible] on June 16, 17 and 18. Sponsored [illegible] Church Peace Union, the conference [illegible] divided into four commissions: The [illegible] Nations and Its Task, with Mr. Clark [illegible] berger acting as chairman; The Mor[illegible] Religious Resources of Mankind, Dr. [illegible] liam Hung, chairman; Religion and [illegible] Rights, presided over by Senator Cairi[illegible] son; and A Practical Program of Actio[illegible] Dr. Taraknath Das in the chair. A [illegible] of international, educational, and re[illegible] leaders have been invited to participate [illegible] Conference. Among these will be re[illegible] tatives from Austria, Australia, Bolivi[illegible] ma, Chile, China, Egypt, France, [illegible] Persia, Switzerland, and Turkey. R[illegible] tion for the conference is $3.00, and [illegible] may be obtained by writing to the [illegible] Peace Union at 170 East 64th St., New [illegible] 21, N. Y.

Archbishop Eidem At Worcester

WORCESTER, Mass. (RNS) Archbish[illegible] ing Eidem, of the Swedish Lutheran [illegible] made a visit here to dedicate an alta[illegible] embroidered by Sweden's King Gus[illegible] also turned the first shovelful of ear[illegible] parish-house groundbreaking, and ad[illegible] the Worcester District observance of th[illegible] ustana Synod Centennial.

Speaking at the Centennial exerc[illegible] which 14 New England and New [illegible] churches participated, the archbish[illegible] clared that the world faces the alte[illegible] of professing or denying Christ's G[illegible]

"It is essential," he said, "that we op[illegible] selves to be filled with the Gospel an[illegible] fight bravely for Christ. The world [illegible] learn not to be ashamed of Christ's tea[illegible] for these teachings will save the worl[illegible]

The altar cloth—made of green s[illegible] mask—was dedicated by the prelate at [illegible] Lutheran church here. It is the only [illegible] this country embroidered by the 90-[illegible] Swedish king.

The new parish house—a $75,000 p[illegible] is intended for the Greendale L[illegible] church. Archbishop Eidem was joined [illegible] Rev. Carl E. Mattson, president of th[illegible] England Lutheran Conference, in the [illegible] breaking ceremony.

Monday evening, May 24th, the Rev. Mrs. Edgar R. Heckman of Harrisburg, met tragic deaths in an automobile acci- They were returning home from field, Pa. following the sessions of the al Pennsylvania Conference when their was hit by a skidding automobile. Dr. man was killed instantly and Mrs. Heck- died a few minutes later while enroute e hospital in Millerstown. Dr. Heck- a retired member of the Central Penn- nia Conference, was former clerk of the al in the General Conference of The odist Church, and had served as super- dent of the Home for the Aged at Ty- Pa. until his retirement a few years ago.

e Rev. H. Hughes Wagner, minister of ty Methodist Church, Springfield, will e conference lecturer at Baton Rouge, next week at the annual session of the iana Conference.

e editor of ZIONS HERALD was honored is Alma Mater, The American Univers- Washington, D.C. last Monday when degree of Doctor of Divinity was con- d on him at the American University mencement.

e Church World Service Center of Bos- was closed June 1, 1948. CWS is being ganized into three shipping centers — York, St. Louis, and San Francisco, so e contributions from New Englanders ld be sent to the *Church World Service er,* 214 East 21st Street, New York 10.

e Arlington, New Jersey Methodist rch burned its mortgage of $55,000.00 on lay, May 23rd. A crowded church wit- ed this ceremony which freed the church debt. Dr. J. Edgar Washabaugh, of the odist Publishing House, preached the on. The Rev. Raymond E. Neff is the or.

ents At Kansas City

ommencement at National College for istian Workers was marked this year by mber of special events. The annual Ves- Communion Service was held in the col- chapel at 8:00 p.m. on Saturday, May d. The baccalaureate address was delivered following day by Dr. Lewis B. Carpenter, ident of the college. On this occasion rec- tion was given to the new Chair of e recently endowed by Mr. John Stewart Wellington, Kansas, in memory of his her, Mrs. Luella F. Stewart. Professor vin M. Cammack was installed as the occupant of this chair.

enior Class on Monday, May 24th, had ts chapel speaker Dr. Elmer L. Hobbs, erintendent of the Kansas City (Mo.) rict. On Tuesday, the board of trustees and the annual meeting of the alumni ciation was also held on that day. The st speaker at the alumnae banquet was Mrs. J. N. Rodeheaver of Winona Lake, Indiana.

Bishop Ivan Lee Holt, resident in the St. Louis Area, delivered the commencement address on Wednesday, May 26th, at 10:30 a.m. This year's class was the first to be graduated with a Bachelor of Arts degree.

The Rev. Dr. George W. Briggs, recently retired from the faculty of Drew Theological Seminary, and formerly a missionary of The Methodist Church in India, will leave New York by plane on June 2, accompanied by Mrs. Briggs, for two years of teaching in Australia and in India. Dr. Briggs is internationally known as an authority on the Domes and on other low-caste groups of Hinduism. Visiting Melbourne, Australia, where his daughter, Mrs. I. G. Mason lives, Dr. Briggs will lecture on Brahmanism and Hinduism for a semester at Queens College, University of Melbourne. In November, he will go to Serampore, India, to spend two school years at Serampore College—the institution founded by William Carey, early Baptist missionary—teaching the history of religion and carrying on research in the field of anthropology. Mrs. Briggs, also a former missionary, will also do research in anthropolgy.

N. E. Southern Conference

The New England Southern Conference of The Methodist Church is meeting in Central Methodist Church, Brockton, Mass. from June 2nd to the 6th. The Rev. Dr. Roy L. Smith is addressing the conference at the evening session on the 2nd and at the morning session, June 3rd, at 11:45. At 7:30 p.m. on the 3rd, the Rev. Dr. Jay S. Stowell will speak on "An American Adventure." Dr. James S. Chubb from the General Board of Evangelism will speak on Friday morning, Mrs. M. E. Tilly, member of the President's Civil Rights Committee, in the afternoon, and the Hon. Norman Makin, Ambassador from Australia, in the evening.

New England Conference

G. Albert Higgins

After a lapse of twenty-six years, the one hundred fifty-second session of the New England Conference met for the third time last Wednesday in Centre Methodist Church, Malden, Mass., with the Rev. H. B. Hill as host and Bishop Lewis O. Hartman presiding.

Preliminary meetings of boards and commissions were held on Tuesday. The annual Friars and Poor Clares banquet was enjoyed at Maplewood Methodist Church on Tuesday evening.

Wednesday—Bishop Hartman opened the conference with the announcement of the hymn, "My Faith Looks Up to Thee," with Miss Margaret K. F. Elder as organist. The Rev. G. A. Higgins was elected secretary for the quadrennium, and the Rev. M. M. Thornburg as statistician for the quadrennium. In the memorial service Mrs. H. B. Hill was soloist. The secretary read the roll of the honored dead, after which Bishop Hartman offered prayer. The Rev. V. V. Sawyer gave the memorial address.

The Communion Service was conducted by Bishop Hartman with the assistance of the Rev. H. B. Hill and the district superintendents.

Bishop Hartman announced the following transfers in: the Revs. Guy Allen (New Hampshire), J. Tremayne Copplestone (New Hampshire), J. Edward Thomas (Minnesota), Arthur L. Mansure (New Hampshire), Meredith P. Smith (Colorado), Ronald W. Ober (Philadelphia), Robert W. Holcomb (Maine), George D. Cleland, Jr. (Kansas), Francis E. Wilson (On Trial, West Virginia), Lawrence S. Staples (Maine).

Bishop Hartman announced the following transfers out: the Revs. Harold B. Keir (New Hampshire), Oren F. McClure (Central Kansas), Robert L. Benefiel (On Trial, California), C. Herbert Picht (On Trial, Pacific Northwest), Conrad T. Mallincrodt (On Trial, Iowa-Des Moines).

Bishop Hartman announced transfers for ordination as follows: the Revs. Sidney J. Lawson (Southern California-Arizona), Walter L. Nyberg (On Trial, Central New York), Forest W. Howell, William M. Blessing, Ralph S. Steele (these last three from Northwest Indiana).

The Rev. W. R. Nordos presented Bishop Hartman with a gift of money from the Worcester District pastors and church folks.

The statistician's report showed: Full membership received—a decrease of 325 (net increase, however, is 48); church school enrollment—an increase of 2673; church school average attendance—an increase of 489; estimated value of churches—an increase of $524,830.; estimated value of parsonages—an increase of $55,746.; indebtedness on buildings, equipment, parsonages, and current expenses—an increase of $77,096.; value of bonds, endowments, etc.—an increase of $77,348.

The conference treasurer's report showed: World Service—an increase of $772.35; fellowship of suffering and service offering—a decrease of $7.47; world service and conference benevolences (on apportionment) an increase of $1,940.45; ministerial support (bishops, district superintendents, conference claimants)—an increase of $2,802.87; administration—an increase of $10,514.14.

At 5:30 p.m. the Board of Education banquet was enjoyed in Hughes Hall. Miss Mary Skinner spoke on the topic "Our Educational Task." At 8:00 p.m. Dr. Charles C. Noble, Dean of Chapel, Syracuse University, spoke upon the subject, "Christian Education and Youth."

Due to the necessity of an early press day Zions Herald will publish the remainder of this report and the appointments in next week's issue.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for June 13.

ESTHER, LOYAL TO HER OWN. ESTHER 4, 9.

A Thrilling Chapter of Jewish History

The Book of Esther is the story of a Jewish woman who put loyalty to her own people above love of her own life. The book cannot be cut up into fragments and understood for it is a story of ten chapters which can be read in a short time at one sitting.

The story reeks with intrigue and double dealings. Ahasuerus was king of Persia and his empire of over one hundred and twenty-seven provinces extended from India to Ethiopia. Vashti the queen refused to obey the king and was replaced by Esther, a Jewess who was an adopted daughter of Mordecai.

By a clever bit of management Mordecai had gotten Esther selected as queen in Vashti's stead. In the process of replacing Vashti Mordecai had incurred the enmity of Haman. To even up matters with Mordecai the king's favorite, Haman, had gotten a decree signed by King Ahasuerus to slaughter all the Jews in the Empire of Persia.

This terrible decree which has been matched in barbarity in our generation by Hitler and other butchers was set aside by the king through the influence of Esther. It was so changed that it really brought honor and security to the Jews instead of death. To Mordecai and Esther goes the credit for having this order changed. She did a noble and a very courageous thing in putting her own people's lives above her own.

With the courage of Esther and the cunning of Mordecai we have a story worth reading. But there is a deeper meaning to be found in this story than the loyalty of Esther to her own people. When a king can become so easily hoodwinked by a clever court attendant that he will sign an order "To destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women in one day" there is something beyond local court politics to be explained. And that something is anti-Semitism.

Haman and His Successors

Mordecai was a Jew who refused to bow down to Haman, the king's favorite bootlicker. For this refusal of one lone Jew to accept Haman as his lord and master the whole Jewish population of the Empire of Persia was sentenced to death.

We often get the idea that wars and slaughter and persecution stem from some great event or trend or deep dark plot involving many people. It usually turns out that some person refused to obey someone who at the moment was powerful. It is frequently the case that someone wants something and plots to get it at any cost. If there happens to be a Haman around when the occasion arises for a king or leader to make a decision some bad advice may be given. Justice does not always fare well and not every crook is apprehended and punished as speedily as was Haman.

Haman became a notorious hater of Jews because one Jew outwitted him and then refused to bow down to his authority. Millions of people hate the Jewish people because of some unfortunate episode involving one Jew

Anti-Semitism has been called by Carey McWilliam his recently published book, "A Mask For Privilege is time that we understand race prejudice for what Always and everywhere it is the determination of forces of special privilege, with all their hangers o maintain their select and exclusive status regardless o consequences to other human beings. This social di which we have come to know as "race prejudice" d mines where the Jew shall stay at night, how he may his living, where he shall be educated, how and wher shall worship and even where he may be buried. A adds up to one of the most sinister, subversive and Christian situations ever to confront the world. All of and more are involved in Haman's effort to have all killed. Our own generation stands as the worst for baiting and killing in all human history.

The Cure for Anti-Semitism

There are some incurable physical diseases dogging heels of the human race. The hope of finding a cur in the continuous and intelligent effort to find one. are trying to find relief from cancer, leprosy, and tu culosis. No cure has yet been found but we have ho finding one. Race prejudice which broke out in Semitism in the case of Haman's efforts to have all killed shows its ugly head today in the most pious an lect circles. Religion, as it is currently practiced by Jews and Gentiles, holds no solution for race preju The other day an alcoholic coming out of a perio drinking which lasted eight days shouted, "I would to kill every Jew in the world." And on the same d nice, refined woman with church-wide influence and ulate piety, calmly remarked, "I don't want any Jew my house." Neither liquor nor religion has preve prejudice against Jews. The first step toward findi cure for race prejudice is to call it a disease and recog its terrible toll.

Legal restraint will not cure race prejudice. The cannot create goodwill between Jews and Gentiles. there is a line to be drawn between private opinion behavior. Where personal opinion denies to others right to earn a living the state has a right to protec citizens. In the teeth of rampant, cruel and ruthless prejudice it is nonsense to contend that the state ha right to restrain agitation against racial, cultural o ligious groups in our midst. So as we quarantine smal patients by law we may have to restrain prejudice in same way.

What is the cure for race prejudice? Nothing sho conversion will cure race prejudice. It is necessary anyone who suffers from this disease to actually "ge ligion." This prejudice will come out only through fas and prayer of the same intensity with which old fashi demons were cast out. Only the good God can cast this demon of race prejudice. Jesus, a Jew, found a cure and practiced it in all his human relations.

Lloyd Schear In Trieste

a long story but worth relating. For this corres-
ıt "crashed the gates" of the Free City of Trieste
t having a military permit, — a document required
ravelers into and from the city. By a strange set of
stances it was possible to get into this forbidden
y.

ride from Rome, in a second class coach, was not
st restful experience of my life. From seven o'clock
evening until one o'clock the next afternoon, sitting
mpartment with six other people, is a tiring jaunt.
t were cold and the "K" rations I had for breakfast,
gh sufficient, were unheated. When we stopped
wenty miles from Trieste and the police ordered me
he train, I was glad for the change, — although un-
of the rest of my journey into the "promised city."
le in my compartment argued with the police in
half, but all to no avail. That I could not produce
ary permit was evident. Visas for Italy and Yugo-
all in proper order, were not sufficient. I would
o go with the police. The train wouldn't move
Trieste until the police gave the signal; they would
ler it on until I had descended from the train "lock,
nd baggage." One policeman put my luggage out
window; I walked through the corridor and down
ps, toward the station and a soldier who said, "Hi
le was an American.

police, organized and directed by the "free" city.
ruited local ex-army men. All of them are splendid
, but they couldn't permit me to pass with a "yel-
ip." At this check post, in addition to the local
are American soldiers. These soldiers check the
y personnel so that they could do little for me of-
except extend a friendly welcome. The local police
ıy passport. I was "stuck."

onference with these American soldiers, it was de-
hat I should make a trip on foot a short distance to
ice of the "Allied Military Control." With two of
oldiers, this correspondent trudged to that office. No
s were present. All had gone home for the day.

roken English and worse Italian my plight wa
clear to a few people who occupied an adjoining
The names of the secretary who lived a mile and a
vay and the British major who was in Trieste were
l. Back to the local police we went for further con-
n.

as agreed that I should call on this secretary, ac-
nied by three policemen each carrying a sawed-off
ıchine gun. One man spoke fairly good English;
l me that the passersby wondered at the character
r prisoner, since it was necesary to have three guards
pany him. They certainly eyed this correspondent
ity and wonder.

the secretary was at home; she would return to the
nd attempt to get in touch with the British major
as the command officer and get the matter cleared,
I could go to Trieste. On the return to the office,
ee guards walked a respectable distance to the rear;
isoner" had been freed by a blond-haired, English-
ıg Italian secretary.

First, she tried to call the American Military permit-office in Trieste, but the main officer was not there. Phoning several other places were to no avail. Finally, she phoned the major and he directed us to get in touch with the chief of the police. After wrangling, explaining and imagining the worst, it was decided that this correspondent could enter Trieste, if he would visit the police station the first thing the next morning and receive the proper documents. Who would not make that kind of promise! So the chief phoned his men who had my passport and when we returned to them, all was clear; in an hour and a half the next train would leave for Trieste; I would be on it.

The four American soldiers at this out-post shared their evening meal with me. It was just plain army grub to them,—but to me, without a meal for twenty-four hours, it was a royal treat. (In showing them my documents, the letter which impressed them the most, perhaps, was the one from my congressman.)

By 7:30 p. m. I was in Trieste, but the worst was not over by any means. To find a place to sleep was next to impossible. Having received an address of a hotel, I took a taxi there only to discover it filled. Another one three blocks away was also without space. Leaving my bags there, I set out on foot to visit a place suggested by this hotel. It was filled; they directed me to another, and another. Finally I went to the Red Cross and was directed to the "Hotel Grande." They had accommodations for merchant seamen. Sure. I was a merchant seaman, having a qualifying document to permit me to attend cattle on shipboard.

The trip from Venice to the police checkup-post on the mountain heights was in daylight. Again, this correspondent was impressed by the economical use of the soil. Many pear and apple orchards were seen from the train. Their appearance is much diffierent from those in America. Here, the trees are cut very short at the top. In fact, the limbs are trimmed each year within one or two feet of the fork of the tree at the top of the trunk. Short sprouts grow out from these knotted limbs. Thus, the tree does not hinder the sunshine from reaching the soil. The grain crops under the trees can grow. Between the trees in the same straight row are grape vines. The vine is tied onto a pole and permitted to grow toward each tree. This permits cultivation of the entire field, except for these rows of trees.

Approaching the Free Territory of Trieste, the soil gradually gives way to lime stone. Rocks crop from the hills; little grass is able to grow. There are more stones here than in all Connecticut. The countryside is desolate. A misty fog hid much of it from view. Stone houses with cold interiors stand in the wind. It is a rough country-side; the people are toughened to their environment. It's hard to get a living from these hills. Political panaceas, offering any kind of hope for a better life, will eagerly be accepted. No doubt many of us, in similar situations, would be as vulnerable.

"People who possess nothing can't be conservative;—they have nothing to conserve," an official said to me the

second day of my arrival. That sums up much of the unrest here. The problem is an economic one first, and this would be solved if the moral foundation of life were based upon the Sermon on the Mount. But where "on earth" do we find that basis for an economy?

Trieste, January 15, 1948.

" TRIESTE, — BAND WAGON, BASTION, OR BATTLEFIELD."

The Free Territory of Trieste is like a band wagon,—all the nations interested in its economic and political future are trying to climb aboard. And it may also be likened unto a bastion, — for now, the several nations interested in its future are strengthening their respective positions in opposition to one another. And thirdly, it is not unlikely that it may be the initial battlefield of a third world war. Remember Danzig!

This territory, set aside as the "United Nations' Firstborn," is about three hundred square miles in area. At present, the upper part of approximately one hundred square miles is controlled by British and American Allied Military government. The lower remaining portion of two hundred square miles is occupied by the Yugoslavs. The city of Trieste proper is in the British-American Zone.

There is no free passage from one zone to another within this "free" territory; there are separate police systems in each zone; the economic life is radically different as might be suspected. How can this situation, a house divided against itself, long continue when the day of withdrawal by the foreign armies is at hand?

From outward observations, it is obvious that "East" and "West" have chosen this place to fling down the ancient challenge — "They shall not pass." This small territory is far more important politically than its economic resources would lead one to believe. In fact, its resources are very few; it must import all of its supplies; it produces little consumer goods. But Trieste is a valuable sea port,—the gateway for Austrian, Czechoslovakian and Hungarian exports as well as a great ship building center. While ships of 50,000 tonnage can be constructed here, it is the lack of friend-"ship" between the east and the west which may ultimately break into international war.

"If the nations can't agree, they can't go on living," some one told me here. So far it does not appear that agreement can be reached, and thus nations may perish. It might be to the advantage of mankind to let them perish, for the human race might be farther along toward a decent life without the political entities called nations.

One reporter described the birth of this territory as happening "to the accompaniment of machine-gun bursts, the explosions of hand grenades, and the roar of riot squads racing through its streets." The new governor, selected by Yugoslavia and Italy and agreed to by the "Big Four" nations, was to have been inaugurated on January 5, 1948. But the names suggested by the two nations, Yugoslavia and Italy, were not acceptable to the other party. The Big Four was never given a name for the governorship. Thus, the matter hangs, supported on each side by outside nations as well as with America, Britian and Italy against Russia and Yugoslavia.

To understand something of the fundamental conflict here between the Italians and the Yugoslavs, one take the historical development of the country in count.

Trieste originally was a subsidized port for the A Hungarian Empire. It has never been self-sufficien cause of its location near the heart of central Eur is the most used seaport for this area. This corresp has been informed that today it is the best equippe in the entire Mediterranean Sea; not only has its his development under the Hapsburgs brought about th dition, but after World War I, when it was gi Italy, this nation also poured money into it and th creased its capacity as a ship building center. All Italian Navy was built here or near-by prior to th

Today, Trieste numbers 105,000 people; there are registered unemployed. Each unemployed person c about 200 lire per day on relief, which is about 40 c

There are public works carried, similar to the c P. A. in the States, so that many who might be ployed are carried along in this type of work.

The number of ration cards distributed in the American zone is 290,000. There may be 8,000 to who have no ration cards. With ration certificat holder can purchase goods,—that is flour, bread, sp rice, and perhaps other articles, — at a fixed lowe According to my understanding, the AMG then p merchant an additional amount for his coupons. manner, rationing is carried out by price contr course, in addition to the rations permitted on the the consumers can purchase additional food on t market, which of course is much higher in price. ample, if the figures are correct, it is possible to ge half of one's monthly food supplies for about 3,(on ration cards and the other half for about 18,(on the free market. Thus the rationed food suppli by the United States are highly subsidized and the t is pouring money into its relief program to mai good standard of living in this territory. Some h scribed Trieste as the best fed and heated sec Europe, largely because of the relief program car by the United States.

One of the little publicized yet major events whi pened during the war was the establishment of the dom of Croatia.,' At least in the reading of this pondent in the States, this fact never impressed i being important or as being at the root of some current hatred of the Yugoslavs for the Italians.

This is the story as gathered from one who l Croatia for a time during this period. One of the C leaders named Pavelic, although this correspondent sure of his racial or national heritage, backed by the Fascists of the late dictator, severed Croatia from slavia and named the Italian Duke of Spoleto as " lav I, King of Croatia." The king is not known ever lived or visited Croatia, but Italian soldiers, ing the country, backed his claim and thus decla independence of Croatia from Yugoslavia. It is ur to this correspondent whether this arrangement w factory to the Croatians. In any case there is said been arrests and executions of the Slovenes and particularly the Jews, by Pavelic's regime. Natural

amed for this, since Italian soldiers kept Pavelic in
If the "Axis" had won the war, Yugoslavia would
uffered the loss of this territory. When the Axis
d reverses in 1943, the Italian armistice was signed
tember 8th of that year. King Emanuel took refuge
ly. Mussolini formed, in northern Italy, the "Fascist
lic;" and the Kingdom of Croatia came to an end.
alian soldiers there, having been faithful to the King
uel who abdicated to the Allies, were interned along
he Italian business men and civilians living and
ng in Croatia. The Germans occupied Croatia com-
, having interned the Italians; Pavelic fled later. It
l that Venezia Guilia would have been given to
c's Croatia had the war been won by the "Axis."
v that the situation is reversed Yugoslavia claims
ia Guilia and, remembering the atrocities commit-
Croatia, is willing to maltreat the Italians in this
n. During the occupation of Trieste by the Yugo-
n 1945 there is said to have been much trouble and
Italians killed.
s period began about May 1, 1945 and continued for
days. It is called by a number of people another
d of Lent," for the Italians were doing "penance."
were abductions of men and women from the
s in day light; there were arrests and removals to
ntration camps. A number of these people have
returned and are undoubtedly dead. This corres-
ent has been told that some were bound hand and
nd thrown into caves.
out the middle of June 1945, the American soldiers
to Trieste relieving the New Zealand troops who
d it one day after the Yugoslavs came, and who were
during this period of destruction.
boundary was established, called the Morgan Line
the British Naval commander of the Mediterranean
en Yugoslavia and Venezia Guilia. Later the United
ns, as previously mentioned, created the Free Ter-
of Trieste. Part of the old Morgan Line is the
nt boundary between the two segments of the free
ory,—one occupied by the Americans and British
he other by Yugoslavia.
e solution, which has been suggested to me, is the
ishment of the United Nations' center here in Tri-
This free territory is their creation; let them occupy
ndoubtedly it would at present be impossible to find
hodations for the large staff of the United Nations
resident in New York City. But adjustments would
to be made and a gradual change could improve this
iful town so that it would be the ideal center for
d Government or the United Nations.
e of the purposes of my visit is to draw the parallels
differences between this situation and the "free" city
anzig. At present my investigations have not re-
l the similarities and differences. My interest also is
derstand and work for that situation which will pre-
the possibility of Trieste becoming another Danzig
nite an atomic war. This is a difficult job, even to
what is the best lines along which to direct one's
.
e Christian ethic, if it is of any value, should be active
s situation. It is obvious that the bruised feelings and
prejudices of many people, while aiming at fairness, find it impossible to rely on values other than brute force.

"Trieste is doomed," one lady spoke to me. To her way of thinking there is no way for this free territory to maintain itself independently, for it has neither political, military or economic resources to stand alone. If permitted to stand alone, it would starve. If taken by Yugoslavia, many Italians and residents would be killed. If rejoined to Italy, even that nation's impoverished economy would perhaps be additionally burdensome.

One official, in showing this correspondent a graph of the commercial tonnage passing through this port, said that in ten years it might be possible for Trieste to "break even" and thus find a substantial though meager basis for remaining alive. In five years, it would not be possible for Trieste to recover, but if outside aid could be given for ten years, it was his judgment that Trieste would be sufficiently recovered.

Another one points out that the unsettled political situation makes it impossible for new capital to be invested here. The banks, insurance companies, and other commercial institutions are all Italian owned and financed. No additional assistance is forthcoming from this source. No other nation is willing to venture investment. The United States is putting money into this place, as consumer goods, but there is little new building and permanent improvement.

The average wage is 25,000 lire a month. One pair of shoes costs 6,000 lire, so that a man must work for one week in order to buy a pair of shoes. A good shirt costs $10.00 or about 5,600 lire. This correspondent understands that the price of bread would increase 400 per cent if the relief program were withdrawn.

One official indicated that 85 per cent of one's salary is spent for food. Of the expenditure of money for food, 35 per cent is spent for rationed food and 65 per cent for unrationed food.

The general impression is that Fiume, a near-by port in Yugoslavia, is being used for exporting the goods which formerly passed through Trieste. However, this thesis was questioned by some with whom I talked. If there is a greater flow of goods from Fiume, it was indicated, it is likely due to the rebates offered on rail and port tariffs. The equipment in Fiume for handling ship cargo is somewhat limited compared to Trieste, thus making it unlikely that much additional business is being done there.

Thus, this unhappy situation is very complicated by economic competition, that is ideological differences between Communism and the Italian economy, the remnant of Fascism. Furthermore the racial differences also enter the picture. The Slovenes who suffered ill treatment under Fascism are determined to illtreat all Italians, whom they regard as Fascists. The wealthier people here are the Italians; the Slovenes are the servant class. Cultures are mixed and do not harmonize. Hatred of someone else seems to be the psychological bread and butter of those who live in this part of the world. Would that all could be raised to a higher level of appreciation, and fellowship with one another. Would that the fierce lower instincts might be transformed to nobler accomplishments. Would that common brotherhood could be made a reality.

What Counts Is People

John G. Ramsay

A baseball—with symbolic meaning—is a prized possession of Local 2401 of the United Steelworkers of America— CIO, the union which represents the employes of the Atlantic Steel Co. of Atlanta, Georgia. What makes this baseball significant is the fact it is autographed by union officials and company executives. It symbolizes the good relations between union and management. These two groups at Atlantic Steel really "play ball" with each other.

The story behind this baseball reveals a side of labor-management relations that people outside of organized labor seldom see or read about. The newspapers give much space to conflict between labor and management. Far too seldom do they write the more typical story. The good relations between the United Steelworkers and Atlantic Steel are not unusual, but typify the relations that continue from year to year in the great majority of CIO organized plants.

There was a time when labor-management relations at Atlantic Steel were not so harmonious. But in the past three and more years, a spirit of cooperation and mutual respect has led to friendly relations and to increased production and efficiency.

Labor-management relations are, in essence, human relations—unless we are to accept the Marxist doctrine that conflict between capital and the so-called "masses" is inevitable. This materialistic doctrine is not accepted by C.I.O. leaders and the overwhelming majority of its members. To accept it would be to believe that cooperation between management and labor is impossible. We in the CIO not only believe but know it is possible, because it actually exists.

Since labor-management relations are human relations, it follows that cooperation arises from the meeting of minds between men and groups with mutual respect and understanding. Sometimes, let us say frankly, it may be more a matter of respect than of human understanding. In practical terms, we in the labor movement had to gain strength, through organization, before we could win the respect of many management leaders. Perhaps management first cooperated with us only because it had to, but many management men have since learned that cooperation is a big factor in efficiency.

Perhaps it would be most correct to say that from hard-won respect there arose understanding and cooperation. To bring human beings of divergent views together does not of itself guarantee understanding. There must be good faith and a willingness to seek levels on which understanding can be achieved.

The good relations between the United Steelworkers and Atlantic Steel are an example of this understanding. While Robert Lynch, president of Atlantic Steel, gives credit to the union, the president of Local 2401-USA-CIO, W. A. Bostwick, gives the credit to Mr. Lynch. This is quite a contrast to the popular notion that all union men consider the boss a slave-driving robber and all management men think the union members villains. I think the real truth is that the men on both sides at Atlantic Steel are men of fair minds and understanding. Bob Lynch sums up the answer to it when he says:

"What counts is people."

In other words, he never forgets that the employes are human beings, with human emotions and aspirations. There are still too many men who often forget this simple but profound truth. And wherever you find labor-management strife, you will find that this same truth has been forgotten or never realized on one side or the other.

Yet credit must go also to the union. There is more to labor-management cooperation than a friendly management. Otherwise, you would have nothing but paternalism, which stifles and deadens men and women in a sort of benevolent despotism. It takes a strong, responsible union to develop true cooperation.

As in all human relations, "little" things often have great effect. Such is the case of the autographed baseball I mentioned at the start. Back in 1946, when the local union held its annual Labor Day barbecue, labo management met together to pay trib labor. At that gathering, Mr. Van A. F director of the CIO Organizing Com was the principal speaker. On the pl with him were, not only local labor l but also Bob Lynch and other compa ficials. Even more important for creati derstanding, the wives and children o and management men were on hand t it a real family affair.

There was, besides the speaking and cue, a baseball game, and when it wa the baseball was autographed by unio company officials. This baseball is pri the local union, not merely as a collec autographs, but as a symbol of the frie and cooperation between labor and m ment.

I must tell you more about this Lab celebration which has been staged f past three years, for it gives insight i kind of human relations that make p and productive labor-management re Contrary to the old paternalistic w celebration is conducted by the union, management. Workers are generally ous of management-conducted holida the old-time management-conducted often had a "bread-and-circuses" about it.

No, the union conducted the cele And Management cooperated hand The company gave the union the use plant's recreation grounds and assisted ting supplies for the barbecue. The c the plant guards — in too many mi considered a "company-goon" to the —actually did the cooking.

This spirit of friendliness and coop is not reserved for holidays at Atlanti Union and management keep on und ing terms throughout all relations when there is a strike. For instance, the nation-wide steel strike of 1946, cidents occurred that are typical of la lations at Atlantic Steel.

It was winter and bitter cold. The pickets kept their posts at the plant formal token of their strike — arou clock shifts. One evening Bob Lynch at the gate for a chat with the men were cooking rabbit stew. Bob Ly their invitation, joined them for the m another time, he instructed one of t ployes, not involved in the strike, to t plant's steam shovel, and drop a load over the fence for the strikers to ke fire going.

Mind you, the union men were pressed with the idea that "the bi would eat with them. Nor were th pressed with the coal as a gift of "ch for the union treasurer could pay f No, they were impressed by these acts they were symbols — like the baseb the mutual respect and understandi laid the foundation for sound labor-t ment relations at Atlantic Steel.

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cize U. S., Russia

KLYN, N. Y. (RNS) America's failure pt a "positive program" for solving problems and Russia's efforts to en- its own power position in the world" iticized here in the annual pronounce- f the New York East Methodist Con-

pronouncement opposed peace-time training, recommended denomina- support of conscientious objectors and he inclusion of Greece in the European ry Program, "with firm guarantees to a genuinely representative coalition ment."

conference deplored the "vacillating taken in relation to the partition of e, but commended President Truman cially recognizing the provisional gov- it of Israel.

ounces Mundt Bill

HINGTON, D. C. (RNS) The Most Rev. J. Haas, Roman Catholic Bishop of Rapids, Michigan, condemned the Bill, which would outlaw the Com- Party, as "potentially destructive of ral and civil rights of all Americans." op Haas' statement was made in a m read in the House of Representatives . Mary T. Norton (D., N. J.)

bishop said he was registering his atic opposition" to the bill because he d in the "widest measure of individual n consistent with the public interest." said the measure would grant such ary powers" that in professing to com- nmunism it would "make the govern- n effect a totalitarian dictatorship."

a believer in private enterprise "talk- th his tongue in his cheek can risk the government such wide discrim- powers over individual conduct," the added.

nmunism is an evil to be removed, would be folly to destroy ourselves in ng it," he said, urging "slower and ethods of reason and Christian regard ers" as the best means of "stamping nmunism."

ressman Eugene E. Cox (D., Ga.) pro- he bishop's statement as not expressing ew of the Catholic Church."

said it was "inconceivable that a great s order, headed by one of the great figures — I think one of the three of all Popes — that has wrought so n behalf of the preservation of free- this earth and that has contributed to g the spread of communism, would the views expressed" by Bishop Haas. esenting Biship Haas' statement Cong- nan Norton said:

Catholic Church, as we all know, is been the greatest force in the world communism. But that does not mean Catholic Church endorses a bill of d."

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The Homemaker's Corner

Mrs. Harry A. Burnham

Enjoying Going

The time for automobile trips has arrived. Sometimes it is necessary to take rather long rides in the family car and some of the youngsters find it difficult to sit quietly for hours. "Be quiet, children, You mustn't disturb Daddy when he is driving." Did you ever say that?

There are many simple games which may be played when riding. Many of them entertain the entire family. For instance; develop the habit of observation by dividing the two sides of the road among the passengers and giving a certain number of points to what is seen along the way. Suppose there would be one point for each hen seen, because hens are seen frequently. Cows ought to have two points each, horses three or four, and goats, Oh, goats ought to be worth at least ten points. Dogs and cats may be included, or red, white or brick houses. The list is endless.

Then for real educational value and pleasure count the different wild flowers which can be identified, or trees or shrubs.

If this becomes tiresome after a while turn on the imagination and see what pictures there are to be found in the clouds. It is a pretty poor cloud that cannot give at least a face and an animal.

Then there are always birds; the list is too long to mention and the pleasure of identifying them to great to explain. Bird and flower books are required equipment in every family car.

When eyes tire and a new interest is indicated try composing some jingles. This can be done with closed eyes and is a lot of fun. To illustrate what I mean I'll close with the only verse of mine which will ever be printed.

Some years ago my grand-daughter Betty and I used to drive very frequently from Norwich, Vermont, across the Connecticut River to Hanover, N.H. and then on the N.H. side of the river to the little town of Lyme, across the river there into Vermont again and back to Norwich on that side. One day ten-year old Betty looked at her many-times-ten-year-old grandmother and sang: "Are we going to the little town of Lyme?"

In not very good poetry I replied, "We are surely going there all the time."

Giggles and more nonsense developed a jingle which the girl who is now "Elizabeth" and a senior in college sometimes sings even yet. Here it is. You can do better.

Are we going to the little tow of Lyne?
We are surely going there all the time.
And we'll have a happy day
As we roll along our way,
To the pretty little town of Lyme.

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Getting a Kick Out Of Life

William L. Stidger

"Parachute Miracle"

Chaplain McCoy Guthrie, now vice president of Athens College, told me a remarkable story when he returned from three years of air fighting in Italy.

One of Chaplain Guthrie's pilots was flying over Rome when his engine "conked out." He was being pursued by a German fighter plane when he had to take to his parachute. As he felt his chute opening, he saw the fighter plane circling to make a run at him, with the machine gun pointed in his direction, ready to spray him with bullets.

"This is it!" the young pilot said to himself, gritting his teeth, for he was entirely defenseless, drifting in his chute.

The German pilot swept past him, with machine gun spitting angrily; but his aim was not good, and not a bullet touched the American pilot or his chute. He breathed a sigh of relief; but then he saw the German circling for another run, and he knew he would get it this time. In desperation the young American looked up at the pilot, palmed his hands in prayer as a child does when he says his prayers at night, and waited.

The German pilot completed his circle, started his run on the drifting American; suddenly he saw the gesture of prayer. Pulling his own hands away from the machine gun, he palmed his hands in an exact duplicate gesture of the American's hands; then he waved with an understanding motion, veered his plane away, sparing the American pilot's life.

"It was deliberate! That guy understood! He, too, must be a Christian; he, too, must have been taught to pray at his bedside by his mother. That guy let me live! He must have been a Christian!" The American pilot was almost hysterical with gratitude and affection for that German fighter pilot when he got down safely and could tell the chaplain his story.

Arabs In Maine

(Continued from page 506)

Valley. I have had the pleasure of speaking at churches, schools, clubs, parent-teachers associations, etc. And at all of those meetings one could discern the resentment on the part of these thousands of noble Maine people to the underhanded tactics and aggression of the Zionists. A certain noble American family went as far as writing to His Majesty, King Abdallah of Trans-Jordonia, saying that there are still Americans who feel and sympathize with his point of view.

Mr. Malouf, in his argument against the resolution, pointed out that the State of Israel is not yet in existence and will never be in existence. He told the conference that a state built by underground gangs, gangs who hanged two handsome English sergeants from the tree (crucifixion again), gangs who dynamited hotels and homes, gangs who smuggled dynamite along the streets of New Jersey and New York, gangs who used the mail and desecrated Shakespeare by using his volume as a dynamite implement of death that killed that young British citizen. The Honorable Mr. Bevin of England remarked at Parliament that "it was not the Arabs who hanged the two English sergeants." Is this the state that our President was so desperate to recognize? Is this the state that is forced upon the Arab population of Palestine to be established, whose makers are foreign people from all parts of the globe?

I pray God that all Methodist conferences and all good-hearted people would follow the good example of the Maine Annual Conference, the Friends Society, the American Board of Missions, the heads of the Near East colleges, the North American Missionary Board, etc.

Good Methodist people, and readers of ZIONS HERALD, I appeal to you to use your judgment, your common sense of righteousness. I like you, do abhor the plight of the Jews in Europe, but this is not a justification for the Zionists to turn around and persecute the Arab-speaking people and depriv of their natural heritage and homes.

The Zionists themselves yesterday ac that after two thousand years their have been realized. For two thousan the Arabs have been deeply rooted in of Palestine. For two thousand yea Arabs have fought one invader after a They drove the Romans, the crusader the Mongolians and their Genghis Kh Turks, the French, the English have and lastly the Zionists, and these will like the others before them, and the will absorb these remnants of Israel (are) as they absorbed the crusaders of I

The Arabs offered a noble solution problem of Palestine, a government a pattern of the American Republic Constitution, but the Zionists refu methods of decency and legality, an was no other way opened to the Arab but to defend themselves against th ist's aggression and injustice.

Good Methodist people, do not le of our publications mislead you and a ize you against the truth. One of the lications is none other than our belove HERALD. When you read this good M publication which is supposed to sta justice and truth in religion, you woul that the "Arabs are pro-Nazis," "aggre "feudal lords," "effendis," "defiant of N.," etc. Don't you believe it. Please u common sense. Have the Arabs gone their countries to invade the Jews i homes? Or have the Zionists invad Arab countries? How could they be pr when the Arab world sided with th in both wars, the first and second wars?

How could they be defiant of th when they warned that organization ber of times of the consequences fatal decision? And do you know h decision was arrived at? It was arr by pressure and lobbying. Furthermo decision was not a decision, but a mendation. There is nothing in th charter to enforce such a decision or mendation.

The Arab world is agricultural. fendis are also farmers. They have n lords. There are more industrial l America and in Europe. One ind would buy all the effendis in the Arab The Arab world is very democratic, Arab democracy in history excelled the Greeks, even the Hebrews of ol

One Zionist banker or industrialist more power and social standing of ari

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the effendis in the Arab world. The : in Palestine knows no effendi or a The whole Arab world, the son of a d the son of the farmer, fight shoulder lder in defense of their legitimate heri- d for their liberty and freedom from ressive sons of Israel, just as the Amer- refathers fought for their independ- ıe hundred seventy-two years ago.

I hope and pray that you good Chris- ›ple who are called Methodists would t that justice is extended and applied who is on the side of justice and that ll see to it that the Zionists stop their c atrocities in Palestine in murdering ıocents of Bethlehem again, and re- 'om their illegal activities in these, our l United States, causing dissension and ng the gap between the two English- ıg people on the two sides of the c. The honorable representative from Mr. Gassett, has warned the Zionists such tactics which bring condemna- ›on them.

me pray that the spirit of the Maine ence prevail throughout this land of › that justice and peace will prevail hout the world. Amen.

(Rev.) Shibly D. Malouf,
Hallowell, Maine.

re's The Bible?

nks to the alertness of Oxford Univer- ess, New York, the Economic Coopera- dministration in Washington, headed ıl G. Hoffman, will never again face lemma which confronted it on April

that date, when Chief Justice Frederick ıson arrived at the ECA office to swear Averell Harriman for a special assign- abroad, it was discovered by Mr. Hoff- embarrassed associates that there was ›le on the premises. A hurried trip to shington bookstore was necessary and ıen the Bible had to be borrowed rather ›ought because of complications in gov- nt purchasing.

ring of the episode, Leon McCauley, er of the Oxford University Press Bible tment, wrote to Mr. Hoffman offering ıedy "this deplorable situation" and of- to have a Bible made up in any de- color. The ECA authority, expressing nd gratitude, stipulated his preference ›lack binding and this week the situa- as relieved by the arrival of an Ox- ible as a permanent fixture for Mr. an's office.

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Campus News

Fletcher McKinney

Boston University Theological Graduates Span The World

Boston University's School of Theology, for 109 years the oldest seminary in Methodism, has numbered among its 3,832 graduates, 11 living bishops, who are presently serving on three continents, more than 3,000 pastors, 132 college presidents and 326 college professors at work throughout the nation and world. In a current booklet, issued in connection with the School of Theology fund drive for more than a million dollars, the names listed of 11 "Boston University Bishops" who help guide the destiny of today's Methodism, include: Newell S. Booth, Belgian Congo, Africa; Willis J. King, Liberia, Africa; Ralph A. Ward, Nanking, China; James C. Baker, California Area; Charles W. Brashares, Des Moines Area; Lewis O. Hartman, Boston Area; Edwin H. Hughes, Wisconsin Area, J. Ralph Magee, Chicago Area; Francis J. McConnell, Portland Area, G. Bromley Oxnam, New York Area; and Alexander R. Shaw, Baltimore Area.

Boston University theology graduates serve the church in 25 nations outside the United States. More than 105 former students lead the Christian forces today from the East to West, from the North to South, with 14 serving in India; 22, China; 10, Europe; 14, Africa; and 10 in Central and South America. In addition, 45 graduates develop the Christian life for thousands in the Philippines, Burma, Korea, Malaya and Japan. Three "Boston University Bishops" administer in China, Liberia and the Belgian Congo.

Radio Day At Centenary

Hackettstown, N. J.—Centenary Junior College held a Radio Day on Monday, May 10th. This project of the beginning and advanced radio workshops which this year are making full use of the modern, recently installed equipment including a new consolette, enlisted every student in the radio classes. Directed by Miss Josephine Wible, instructor of radio speech at the college, each student had a variety of responsibilities during the day which began at 7:30 with "Breakfast Briefs," a program consisting of music, national, and international news, and comments of local interest.

Throughout the morning, afternoon, and evening until 9:30, the day was divided into fifteen and thirty minute programs which were heard over the radio outlets in the college. There were four original dramas and three audience-participation programs including two quiz programs with prizes awarded to the winning participants by local business houses.

A great amount of careful planning was given this unique program which is believed to be the first of its kind undertaken by a junior college in the East. The educational value of this project, Miss Wible believes, is extremely far-reaching. "Many of our students," she says "are planning to go into radio work and will derive great benefit from planning and participating in this type of carefully scheduled program. We hope that this day will become an annual event on the Centenary campus."

News Notes

Nebraska Wesleyan University, Lincoln, Nebr. — Nebraska Wesleyan University has received a gift of 50 biblical dolls, authentic down to the most minute detail. The dolls were presented to the university by Mrs. Carrie A. Hall, well-known North Platte, Nebraska doll manufacturer and hobbyist. These dolls, telling the story of the Old Testament in realistic tradition, were a favorite set in the large collection in the North Platte artist's possession. Also included in the set are the Holy Family and Wise Men, Mary and Martha, Peter, John and Paul from the New Testament, as well as such more contemporary religious figures as John and Suzannah Wesley.

Mount Union College, Alliance, Ohio — This year, as in the past years, Mount Union College will sponsor a summer work camp in religious education. Under the leadership of Professor Robert R. Powell, a group of ten students will spend a week in training on the Mount Union campus and then move to a family homestead in Keith, Ohio, from which the group will work in churches in the surrounding area. Their main project will be setting up vacation Bible schools in the churches. The camps will be in operation from June 7 to August 7. Those included in the project are from Mount Union College and three other colleges in the state.

Williamsport Dickinson Junior College, Williamsport, Pa. — By the will of the late George B. Wolfe, former mayor of Williamsport, business executive and philanthropist, the sum of $2,500, and a one-seventh interest in the residuary estate was left to the college.

Bits Of Fun

Michael had taken a rather strong dislike to kindergarten. All persuasion failed and his mother in desperation told him firmly that he would have to go.

"All right, Mother," retorted Michael, "If you want me to grow up into a darn bead-stringer, I'll go."—*The Armstrong News*

Customer: "I would like some alligator shoes."

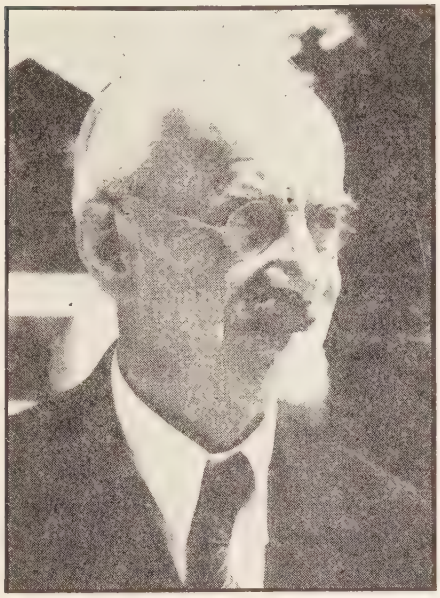
Shoe Salesman: "What size shoe does your alligator wear?"

Ancient Citizen — Yup, I'm 94 years old, son, and I'm proud to say I ain't got an enemy on earth.

Reporter—That is a very beautiful thought, sir.

A. C.—Yup. Last one petered out 'bout a year ago.

Bishop Sommer In Washington



Bishop J. W. Ernst Sommer, head of The Methodist Church in Germany, spoke at a meeting of the Washington Methodist preachers on Monday, May 17th at the Methodist building. He described the position of Methodists in Germany today as one of historical significance — aggressive in its evangelistic work, proud of its independence from the state and of its spiritual traditions with a strong missionary impulse. He spoke of German Methodist leadership in the Free Church Movement in Germany and described the free churches as a very real factor in the present German church situation. He referred to some American clerics who, after a fortnight's visit to Germany, largely confining themselves to intercourse with the state church, have come back describing the free churches as negligible factors in the present situation. These men have failed to look deeply enough into the picture, Bishop Sommer said. Describing the last fifteen years of the history of Methodism in Germany, Bishop Sommer said with conviction, "We have kept the faith. During all the propaganda of hate and dictatorial subjection of the individual conscience we preached unabated the gospel of the love of Christ for all men and the eternal verities of God's unalterable commandments and the infinite value of every human being. I, myself, said in a sermon in the Second Church in Frankfurt: If anyone forbids me to treat as a brother a Jew who has accepted Christ, that is where all obedience ceases."

Speaking about Methodism in Germany during the war years, the bishop said, "We had no so-called German-Christian Movement. We had no financial connection with the state, were entirely self-supporting. It is true we did not publicly attack the government from our pulpits, as my friend Niemoeller did, whom I respect and love as a brave and sincere man and a single-minded Christian brother, but even the state church has few Niemoellers. It is certainly unfair to insinuate that our not protesting had its reason in lack of courage. It was necessary in order that the gospel might be preached. Protest would certainly have led to the distruction of the Methodist church in Germany, so in order that the gospel might continue to be preached, in order to keep our churches alive, we did not protest. Logically, whoever blames us for that must blame the men of the underground movement for not coming out in the open to be shot. We never compromised, nor betrayed a Christian principle, but we did want the break to come, if it was to come, on a clear-cut religious, not a semi-political, issue. I personally helped a number of Jews to get out of Germany. Most of our ministers did similar things. One day I said to a Jew, 'Do you know how dreadfully hard it is for me not to go up into the pulpit each Sunday and declare that this way of treating the Jews is abominable, inhuman, ungodly'? With a terrified mien he laid his hand on my shoulder and exclaimed: 'Surely you are not thinking of doing anything so foolish. The only result would be that you could no longer help us.'"

The bishop described the greatest hindrance to his work at the present time as being the division of Germany into four different zones. However he reported that the work in all four zones is producing encouraging results. It was interesting to note that the largest percentage gains of the Methodist church in Germany have been made within the Russian Zone. Splendid cooperation has been given the officials of the church in facilitating their work by the military leaders of all four zones, the bishop said. Bishop Sommer was in Washington for a two-day visit to church and government officials.

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W. W. Reid

The Way of Love

"You shall not find peace with folde —but peace shall find you at the enc day if you have given and suffered an if you have worked and forgiven an if you have become yourself a part innermost secret."

This is the great "discovery" made in Europe by David S. Richie, of the I phia Yearly Meetings of Friends. Re from Poland, Finland, and Germany,

"The mental climate of Europe tw after the end of the war is still an atm of discouragement, if not hopelessne an atmosphere of varying degrees of and cynicism and fear, based on a mental lack of faith. The people of lack faith in themselves, in their n to the east and to the west, and in th ness of God. Relief alone cannot o such lack of faith.

"What is needed to achieve a re hope and faith in Europe is equally in America even if we in America unaware of the world's tragedy, so in our own getting and spending tha not share their hopelessness and on their fear. What is needed in Europe America, at home, abroad, everyw for more and more individuals actual perience the validity of the way of l not enough for relief workers to ex this validity. It is not enough for u perience the satisfactions that come f ing a good job,' from relieving some tress, from being thanked by pa grateful recipients. It is not enough feel our identity with those who suf not enough for us to feel the eter of love well up in our hearts and into the hearts of others. *Somehow help others, many others, an ever in number of others, to find this ex themselves.*

"The fact is that working with others who are in need does almost to experience love. We cannot help to help more.

"Under the stars along the Vistula have pondered it: 'While the old

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g itself, a new order of men and of
; already beginning its slow but sure
. Its name is brotherhood, its meth-
:ration, its spirit love.' And amidst
ıle of a destroyed hospital in Ger-
en after I had told him that a Ger-
ng to Poland would face as much
danger of violence as a Negro faces
nost prejudiced parts of America, a
eeply-resolved German work camper
y: 'I am ready to go.' And I could
at it was true. So it must be if peace
won.
young—we must create a new world,
will do it.' So we will if we are faith-
ır sense of mission."

odist Student Day

dist churches throughout the country
erve Methodist Student Day on June
day, provided for in the *Discipline*
Methodist Church, affords an excellent
nity to encourage Methodist youth to
: their education on the collegiate

y per cent of Methodist Student Day
s now go to provide National Meth-
holarships which are available in all
and universities related to the Meth-
ɔard of Education and accredited by
versity Senate, the official accrediting
of The Methodist Church. Ten per
the Methodist Student Day offering
the Student Loan fund.

s the General Conference of 1944 that
zed the granting of scholarships to
ist students and committed to the
ɔf Education the development of the
n. This was done by the spring of
d the first National Methodist Scholar-
ıs granted on Sept. 4th of that year.
hat time over 1200 scholarships have
ranted. For the academic year 1948-
: than 500 National Methodist Scholar-
ill be awarded in 88 institutions.

scholarship program has not displaced
dent Loan program but has been in
ı to it. Demands for loans evidenced
decrease during the prosperous war
ut are now definitely on the increase
cost of living continues to spiral and
ıg high school graduates, ineligible
I. educational benefits, seek a college
ɔn. Methodist married veterans also
se of the Student Loan Fund to meet
ted expenditures, such as doctors' bills.
lso use the Loan Fund to make short
ans when government allowances are
eived on time.

ces and other materials for use in the
nce of Methodist Student Day on June
been mailed to all Methodist pastors
Division of Educational Institutions of
rd of Education, 810 Broadway, Nash-
Tennessee.

ional copies of this material will be
ɔn request.

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810 Broadway, Nashville, 2, Tenn.

God's Tugboat

Ministers serving the Maine Seacoast Mission have at least one thing in common—seaboots. For their parish consists of approximately 90 islands off the Maine coast and several remote fishing villages along the shoreline.

The mission was founded in 1905 by the Rev. Mr. Alexander MacDonald "to undertake religious and benevolent work . . . and to engage in all efforts that are calculated to contribute to the moral and spiritual welfare of the people in question," Arthur Bartlett relates in the May 29th *Saturday Evening Post.* The mission operates by means of a 72-foot vessel, Sunbeam, which is known along the coast as "God's Tugboat." This is the title of the *Post* article.

"The Sunbeam serves many purposes as a seagoing ambulance, clinic, library and Santa Claus, to name a few," writes Mr. Bartlett. "But its function is religious. Though most of the larger villages and some of the smaller ones have churches, they have never been able to afford resident ministers. The Sunbeam supplies them with preachers, at least periodically, whether there is a church to be preached in or only a schoolhouse or a parlor. . . ."

"The mission is Protestant, but non-denominational, and the preachers . . . may be Congregationalist, Baptist, Methodist or something else. Whatever the mission has to offer, such as recreational services and transportation on the Sunbeam, is freely available to all within its parochial limits, regardless of sect or creed. . . ."

The majority of the islanders are descendants of early Puritans and are Congregationalists, with Baptists and Methodists runners-up. Most mission preachers take a middle-of-the-road position theologically. The Rev. Neal D. Bousfield, superintendent of the mission, is a Baptist. One of his associate ministers now on the staff, the Rev. Anson R. Williams also is a Baptist, and the other, the Rev. Thomas Heming, is a Congregationalist. All are authorized to serve as ministers of any of the various churches represented by the Interdenominational Commission of Maine.

To carry out its purposes, the mission has on its staff two public-health nurses, a teacher who doubles as a lay preacher, and two assistants in the Bar Harbor headquarters, as well as the three ministers and the crew of the Sunbeam. Mr. Bartlett says, "Mr. Bousfield considers that any constructive services which help his parishioners overcome the handicaps imposed by isolation contribute to their moral and spiritual welfare — from putting on movie shows to doing icebreaking jobs with the Sunbeam when their harbors freeze over in the winter."

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Careless Christian Teaching

R. B. Eleazer

Some years ago the eminent minister, Dr. Washington Gladden, gove to religious leaders and teachers a word of caution that is as timely today as it was when spoken. Said he:

"I have no doubt that prejudice against the Jews has been raised unwittingly, by the teachings of church and Sunday school. Christian teachers of all grades ought to explain more carefully than they sometimes do that the Jews, with all their prejudice, were the very best people in the world when our Lord came to earth, possessing the purest morality, honoring the family as it was honored by no other nation. We ought to keep it before our children that Jesus himself was a Jew; that all the apostles were Jews; that Christianity was planted in Asia and Europe by Jews."

As example of what Dr. Gladden had in mind is the following quotation from a current denominational catechism, "The Child's Scripture Questions," for use in Sunday schools and private families:

"*Question*: Who put Jesus to death?

"*Answer*: The wicked Jews.

"*Question*: How did they put him to death?

"*Answer*: On the cross."

Mrs. Tilly To Speak

Mrs. M. E. Tilly, a member of President Truman's Commission for Civil Rights, has been acknowledged recently by the women of the South as a Woman of Achievement for 1948. Mrs. Tilly was praised for her patient, sympathetic and courageous work among minority groups. In responding to this honor, Mrs. Tilly replied: "This is the most thrilling thing in the world. I don't know what I have achieved unless I have made some paths a little less rough and some life a little less seamy."

The Methodist women of New England are to have Mrs. Tilly as the speaker at the annual session of the N. E. Southern Conference in Brockton, Massachusetts on Friday afternoon, June 4th. This program is sponsored by the Woman's Society of Christian Service of the conference. Following her address, a tea has been arranged for delegates and friends to meet Mrs. Tilly.

Mrs. Tilly, of Atlanta, Georgia, has given a life-time of volunteer service to the underprivileged people of the South. In the mills and mines and dusty roads, wherever people have needed an understanding hand, Mrs. Tilly has been there. Daughter of a Methodist minister, educated in Wesleyan College, Macon, Georgia, she soon attained one of the high offices in the Woman's Jurisdictional work of The Methodist Church as the secretary of Christian Social Relations and Local Church Activities. She has also been a member of the executive committee of the Woman's Society of the North Georgia Conference for 25 years. Achieving national recognition, Mrs. Tilly is on the National Commission on Children and Youth, of the Children's Bureau of the United States and a member of the American Christian Palestine Committee. She has been named recently a member of the National Housing Commission.

Tobias Named 33rd Spingarn Medalist

Selection of Dr. Channing H. Tobias, director of the Phelps-Stokes Fund, as the 33rd Spingarn Medalist was announced on May 23rd by Walter White, NAACP secretary. The medal, established in 1915 by the late president of the NAACP, Joel E. Spingarn, is awarded annually to a Negro American for distinguished achievement. Presentation will be made on June 27th at the closing session of the association's 39th annual conference in Kansas City, Mo.

"In recognition of his consistent role as a defender of fundamental American liberties this medal is being awarded to Channing H. Tobias," the citation reads. "He brought to the President's Committee on Civil Rights intellectual vitality, courage and the richness of his long experience in the field of race relations. Largely due to his persistence and clear insight the committee produced a report of historic significance in man's unending struggle for justice. Selflessly he has served his race, his church and his country in varied capacities, motivated at all times by a consuming passion for social justice."

In addition to his membership on the President's Committee, Dr. Tobias has also served as a member of such bodies as the National Selective Service Board, the joint Army and Navy Committee on Welfare and Recreation and the Mayor's Committee on Unity in New York City. In 1944 he resigned from the New York State Committee on Discrimination and Employment following refusal of the nor to implement the committee's rec dations.

For many years he was a senior for the national YMCA, which pos left in 1946 to become the first N rector of the Phelps-Stokes Fund. He man of the Board of Trustees of H Institute, Hampton, Va., and a me the Howard University board.

Dr. Tobias was designated for th by the nine-member Spingarn Medal Committee consisting of Miss Marian son, Mrs. Eleanor Roosevelt, Dr. I Wright, Thurgood Marshall, Roscoe Mrs. Ruth Lipper, Charles E. Wils Van Doren and Governor William H

Dr. Douglass Honored

At a ceremony at Twin Oaks, the Embassy, Ambassador Wellington K ferred upon President Paul F. Dou The American University, the Decor the Order of Ching Hsin, or the A Star with Rosette, in recognition o guished service to China. The decora ordered by President Chiang Chun and was dated January 1, 1946, in th fifth year of the Republic of China

Receiving decorations with Preside lass were Henry Morgenthau, Jr., elev secretary of the Treasury of the Unite and Thomas J. Watson, president of ternational Business Machines Corp

Religion Rated Lowest

MUNICH (RNS) American GIs and personnel in Europe rate religion "listener interest," according to surve by the American Forces Network many.

As a result, the network has all ligious type programs 1.7 per cent of air-time. Other allotments include: music, 43 per cent; information an tion, 11.6 per cent; classical music, cent; comedy, 7.5 per cent; variety, cent; news, 7 per cent; Western per cent; and drama, 2.7 per cent.

Released-Time Instructio

BOSTON (RNS) Opposition to relea religious education was expressed the General Alliance of Unitarian an Liberal Christian Women.

A resolution adopted by the grou annual meeting held that civil lib both children and parents are threat current practices and proposals for th public school time for religious inst

Children are isolated according several faiths, the women stated, and of division is introduced among the obstructs the school program.

The resolution said any departure American principle of Church-State tion is a "dangerous move toward re freedom of religion."

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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quarters In Harrisburg

ase of the home at 2403 North Front Harrisburg, Pa., as a center for state-nterdenominational Protestant effort approved by the Board of Directors Pennsylvania State Council of Chris-ucation, it has been announced by . Ivan M. Gould, D.D., general sec-f the council.

ed along the Susquehanna River, the will serve as headquarters not only State Council of Christian Education, for the Pennsylvania Council of s and the United Churches of Greater rg and Dauphin County. Movement new offices will be made about July necessary alterations can be made by e, Dr. Gould stated.

s for the three organizations have the Evangelical Press building, Third ly Streets, for the past year, although dquarters of the Pennsylvania State School Association, Inc., the corpor-e for the State Council of Christian on, have remained in Philadelphia. ice in Philadelphia will be closed as 1st, ending a period of 86 years in the headquarters have been located

quarters of the Pennsylvania Council rches have been in Harrisburg since nization in 1911. For many years, its vere in the Payne-Shoemaker building. oval for purchase of the Harvey L. ger home for the new headquarters ed by the Board of Directors of the vania Council of Christian Education rsday, May 20th, at a bi-monthly held at Rolling Rock.

rates Stand On Race

ting a report presented by its Com-n the State of the Church, the recent Conference reiterated the statement 944 Conference to the effect that "we the ultimate elimination of racial nation within The Methodist Church," a spirit of humility" called upon the "to study the problem and press for-ward its solution."

conference, however, showed no dis-to be arbitrary and drastic in prescrib-s to the ultimate goal. Instead, quot-Bishops' Address, it declared that "we wise enough to recognize differences exist in the thought and practices people and proceed, not upon the e that demands conformity, but upon ich achieves unity in diversity."

ically the conference made the follow-ommendations: That all the general s of the church "be planned and d with full participation of all racial " that competent Negroes be included church's employed personnel; that in onal and international church meet-uality in accommodations shall be pro-or all races; that all the church's institutions "be asked to re-study any policy which proceeds on the basis of racial discrimination"; that Methodists individually and collectively stand for equal political, economic and educational opportunity for the people of all races; and that a continuing commission be appointed to study and report on "the practices and organization of the world-wide church, to the end that racial discrimination shall ultimately be eliminated from our fellowship."

Several memorials asking for the elimination of the Central Jurisdiction were referred to the Committee on Conferences. The committee recommended non-concurrence and its recommendation was accepted by the conference without debate. It is understood that none of these memorials came from a Central Jurisdiction source, and that the motion to non-concur and its second were made by representatives of that jurisdiction.

Unitarian Women

Boston (RNS) A resolution condemning universal military training and censuring "the military" as leading the U.S. into war was rejected here by the General Alliance of Unitarian and Other Liberal Christian Women.

Leader of the successful fight against the resolution was Mrs. Leslie B. Cutler of Needham, Mass., a member of the state House of Representatives. She failed, however, in her attempt to have admitted a substitute resolution calling for endorsement of the report of the President's commission favoring UMT.

A resolution asking support of an amendment for making the United Nations a world government was deferred for further study.

Mrs. Harper Sibley of Rochester, N. Y., president of the United Council of Church Women, called on members of the Alliance to "move out of the kitchen and into community councils."

Royal Couple Defended

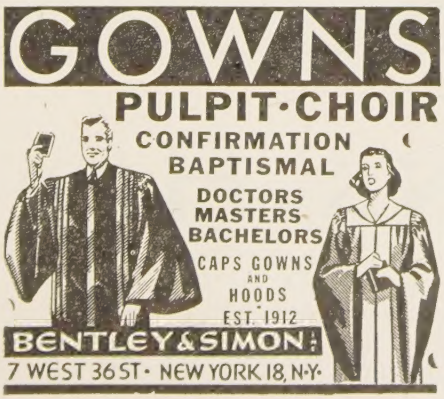
London (RNS) Anglican and Roman Catholic quarters came to the defense of Princess Elizabeth and the Duke of Edinburgh who were reprimanded by two Scottish church groups for attending races and a night club on a Sunday during their recent stay in Paris.

Anglican Archdeacon J. H. L. Morell of Lewes, Sussex, described criticisms expressed by the Scottish Association of the Lord's Day Observance and the General Assembly of the Free Church of Scotland, as "bosh," and said they were "an example of the sort of muddle-headed thinking which is becoming so common among us."

"God's laws are openly stamped under foot today, and the ordinary run of Christian folk have sunk into a state of extraordinary apathetic suspense about it," the archdeacon said. "Yet when two members of our Royal House go to France and formally do their duty to God by attending divine service on God's day, and the second part of that day they behave themselves simply as people of that country normally behave, there is an outcry by sabbatharians who ask them to have respect for the Christian conscience of the nation."

In London, the editor of a Catholic newspaper also took up the cudgels on behalf of the Princess and the Duke, declaring that Sunday dancing was "commendable" and adding that going to the races "is no different than sitting at home reading a book."

Meanwhile, two other church bodies added their voices in disapproval of the royal couple's conduct. They were the Lord's Day Observance Society of England and the Free Presbyterian Church Synod in Inverness.



Curriculum Committee Meets

Nashville, Tenn. — The final meeting for the current quadrennium of the Curriculum Committee of the General Board of Education was held here May 18-19.

Dr. C. A. Bowen of Nashville, editor of church school publications, reported on the progress now being made in creating authorized materials and consideration was made of the actions of General Conference affecting the curriculum.

Tribute was paid the committee's chairman, Bishop Wilbur E. Hammaker of the Denver Area, who will retire from active service as a bishop at the Western Jurisdiction Conference in July. He was presented a bound volume of the minutes of meetings over which he has presided during the past four years. The meeting included a memorial service in honor of Dr. Lucius Bugbee, former editor of church school publications, who was killed last February.

Added significance was given the meeting by the presence of four Christian educators from Europe who are faced with the task of completely rebuilding their school curriculum. The visitors were: Dr. Friedrich Wunderlicht and Dr. Paul Huber of Frankfurt, Germany; Dr. Ernest Scholz of Berlin, Germany; and Dr. Ferdinand Sigg of Zurich, Switzerland. Scarcity of printing materials make their task of recreating church school literature destroyed by war extremely difficult, they declared.

Also attending was Mrs. E. D. Soper of Evanston, Ill., who with her husband will go to India this fall to aid in the development of a church school curriculum there. Mr. Soper is professor of missions at Garrett Biblical Institute.

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